

State Secretaries' Association

Members of the State Secretaries' Association attending the semiannual meeting in St. Louis last March and caught the panoramic camera of Editor B. A. Abbott of *The Christian-Evangelist*, as evidenced on the first editorial page of this issue, left to right: John D. Zimmerman, Kansas, president; C. C. Dobbs, Colorado; Carl S. Van Hook, New York and New Jersey; E. J. Lunger, Eastern Pennsylvania; I. J. Hill, Ohio; J. Arthur Dillinger, Iowa; Ada L. Forster, Minnesota and the Dakotas; G. I. Hoover, Indiana; C. C. Triggues, Missouri; Allen Wilson, Kentucky; M. D. Clubb, Tennessee; J. H. Her, Arkansas; J. Frank Green, Michigan; Walter M. Jordan, Montana; and G. Alber, Nebraska, secretary. Members were in the meeting but missed the photograph.

More Flowers for the Living

Miss Elinor Lennen, a former member of the office force of the United Society, is a capable and coming young writer whose work has already received recognition in several popular magazines, writes as follows from her California home: "I have just finished reading the September WORLD CALL for the first time, but notice that I have turned down the numbers of pages all the way through, so that it will have another reading. I ought to have another copy, for I want to use these pictures on the bulletin board of my Junior High School department, and I begrudge the mutilation of this copy. As I finished each article I had a sort of 'Ne plus ultra' feeling, as if there could not be anything beyond, but I found the next better than the last, and I suppose next month's issue will be better than this, true to WORLD CALL type. . . . I have been tardy about writing to tell the staff how much I do appreciate WORLD CALL's good news from far countries, but even now I feel that if words were superfluous and inadequate. Too bad you can't be detached from WORLD CALL long enough to find out what it really means to one on the inside. . . . If as David Grayson says, 'A sense of profound indebtedness makes a man beautiful,' I ought to go out and win the beauty contests henceforth, for I do feel indebted to you for the increase of faith, hope and love received from this particular issue of WORLD CALL."

Our Cover

The people of the United States and Canada seem to be eager to get all of their timber cut and all of their oil out of the ground as quickly as possible, and at the same time amazingly careless about the destruction of each of these forms of national wealth by fire. Infinitely more serious is the general indifference to the destruction which threatens the moral and spiritual resources of the continent.

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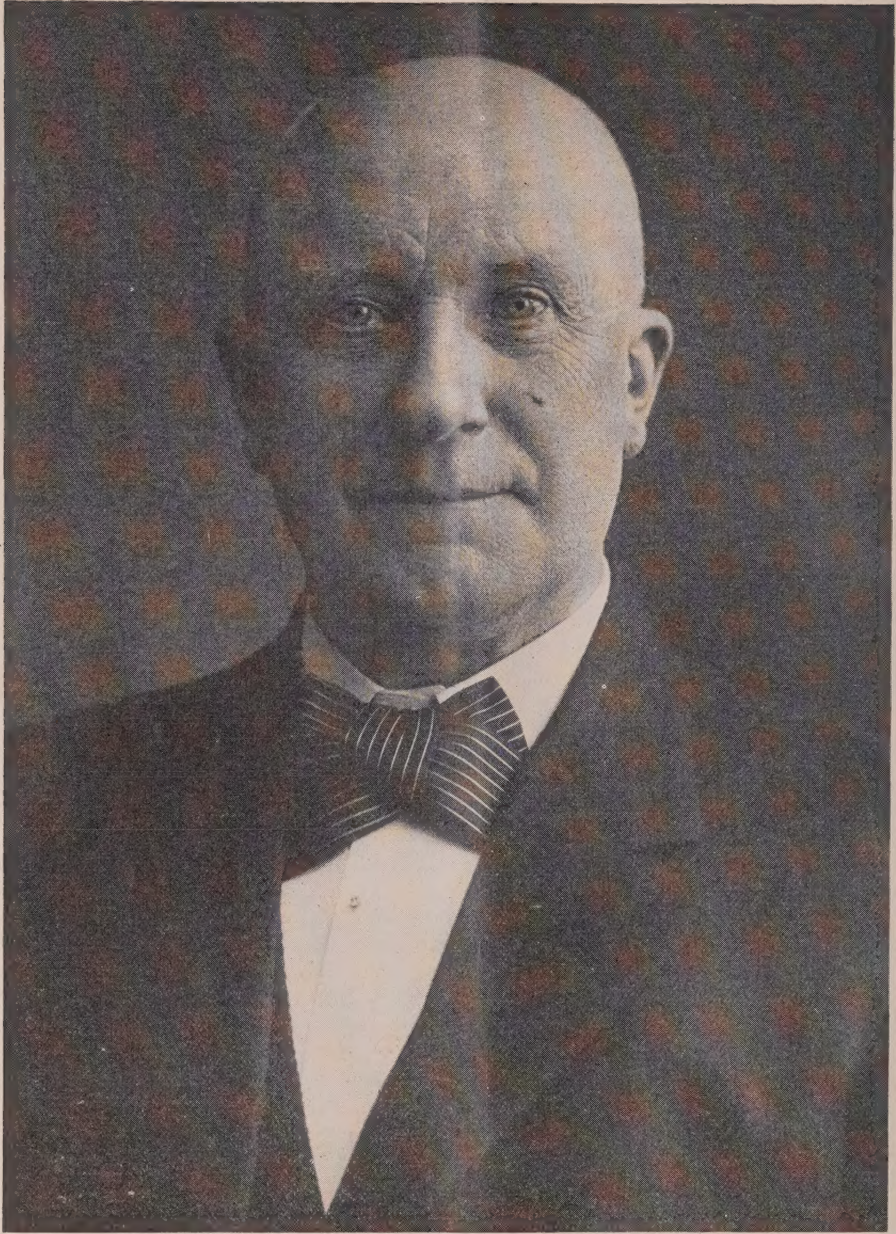
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Volume IX OCTOBER, 1927 Number 10

CONTENTS

Fire! Fire! Fire!	3	Missionary Illustrations for Sunday	
Mrs. Affra B. Anderson	4	School Topics	42
A Great Series of Conventions	4	What of Mission Schools for Negroes	43
Forest Fires	4	Letter from Mary Kelly	43
Cooperative Christian Democracy	5	Similarities Not Differences	44
Strategic Place of the State Society	6	The Story of Three Men	44
The Cultivation of Friendship	7	Glimpses of the Religious World	45
A Tenth of a Tenth for Tools	8	Bible Study	46
The State Secretaries' Association	9	Missionary Society Program	46
Archives in the State Offices	10	Echoes from Everywhere	47
Expansion and Conservation	11	Hidden Answers	47
Two Kinds of Men from One Sort of		America Speaks	47
Babies	13	Missionary Birthdays	48
The Golden Room	14	In Memoriam	48
The Filipino's Love for the Bible	17	Circle Program	49
The Ohio Conventions	20	Wouldn't You Call It Graft?	50
Recent Achievements, Present Work,		Triangle Program	50
Immediate Aims of State Societies	22	Endeavor Snapshots from Manila	51
We Are Able	28	Christian Endeavor Topics	51
Crystal Beach Assembly	30	Board of Education Notes	52
America the Beautiful	32	Wanderland-Wonderland	54
Foreign Missions Begins at Home!	34	Station UCMS Broadcasting	56
The Experiences of One Month	35	The Good that Men Do	57
Speaking of Books	36	An Appreciated Minister	58
Rejoicing in Aguascalientes	38	A Vacation School that is Different	61
Livengood News	39	Where Children Come First	61
The Heart of a Little Child	39	Pronunciation of Foreign Words	62
The Hedge Row on a Journey	40	Directory Home Missions Institutions	62
News from Jacksonville	40	Receipts	63
New Quarters for Christy Institute	41	The Missionary Register	63
		Last Page	64



Robert S. Latimer

Of the stock of Hugh Latimer, the martyr, and a perfect incarnation of the spirit of state missions. Thirty-six years president of the Western Pennsylvania Christian Missionary Society, virtual founder of a number of churches, inspirer of the best efforts of ministers and laymen; his business as merchant was always subordinate and tributary to "the work" and his office a rallying point for all the workers; his wisdom and zeal brought the co-operative resources of the brotherhood into the state while they committed the state's strength and his individual life and means to the brotherhood's world-wide fellowship and task. (Born in County Derry, Ireland, 1846; died in Pittsburgh, Pennsylvania, 1924.)



(See page 1)

VOLUME IX

OCTOBER, 1927

NUMBER 10

Fire! Fire! Fire!

THERE is just one thing more amazing than the general indifference to the wholesale destruction of material wealth by fire in the oil fields and forests of North America and that is apathy toward the manifold greater destruction of property, of human life and of moral and spiritual resources—of essential happiness—by war and crime. One who begins to realize a fraction of the woe and horror of it all, and its utter preventability, wants to seize a bell and go tearing through the streets to arouse the dormant populace. Somehow we must mobilize the intelligence and good will of mankind against the hastening doom. It is not the alarmist but the most sober and scientific observer who declares that the very existence of humanity as well as civilization is threatened.

Only overwhelming and organized public sentiment can overcome the intolerable slowness of governments to adopt the manifest safeguards against war, such as reduction of armaments and enactment of Locarno pacts and treaties of arbitration, and the church must create and maintain such convictions. As with war, so with crime; legislatures, courts and lawyers tend continually to soften the punishment, to lengthen the processes of its application and to multiply the facilities for complete escape from it. Given wealth, or influential friends or numerous partisan sympathizers, murder has become a distinguished adventure, more notable than election to any office except the presidency and almost as safe as walking down the street. Collapse of moral conviction and restraint is clearly shown by a record of twelve thousand murders in the United States last year while England and Wales had only a hundred and fifty. Such a condition will not correct itself.

Clearly it is not enough that each local congregation should bring up the children of its own families to honor and obey the laws of God. At least a third of the families of the country have no sort of con-

nection with any church, and no church feels any particular responsibility for them. To bring to them the Word of Life is a common duty of all the churches and it can be discharged only by the cooperative effort of all. It is just like the fight against the European corn-borer. Individual farmers, state governments and the national department of agriculture are all cooperating heroically to stop both its ravages and its spread to uninfested areas. Not otherwise can we eradicate crime and discountenance war.

NEARLY a hundred years ago, very shortly after Disciples of Christ became a distinct religious body, groups of churches began to cooperate both for mutual help and for the united proclamation of the gospel. As the movement spread the cooperative organizations multiplied, until there is now approximately one for every major political unit in the United States and Canada. After a number of these were formed there arose a similar necessity for a continent-wide organization to reach out into unoccupied territory. It in turn was not content to organize local churches but banded these together in state and provincial associations, with annual conventions, evangelistic operations and constant helpfulness to all congregations.

The simple, effective and scriptural method of co-operation is thoroughly approved and well established. All that is needed now is doubled and quadrupled contributions to meet the crying needs on every hand. As fast as Christian men and women become aware of the white-ripe fields they are increasing their offerings. Slow growth, however, is not enough. There must be spreading alarm. He who gives should pay weekly or monthly what he formerly gave annually, and he must enlist others in like heroic giving. The present average of one dollar in eighty of our incomes for all religious purposes can never begin to reduce crime's exaction of one dollar in every four!

Mrs. Affra B. Anderson

THE early morning of September 5 brought release to Mrs. Affra B. Anderson from the wasting suffering which she had bravely borne for many weeks. Her nine years of national service as a secretary of the Christian Woman's Board of Missions and the United Christian Missionary Society had endeared her to great numbers of the readers of *WORLD CALL* who will look for further account of her life and work in later issues of the magazine.

Her son, Mona, of Riverside, California, had a good visit with her after it was felt that the internal cancer from which she was suffering would prove fatal, but before waning strength dimmed any of her faculties.

Her daughter, Mrs. J. H. McCallum, missionary to China, now on furlough, was with her mother to the end.

There was a beautiful and fitting funeral service in the Union Avenue Christian Church in St. Louis, just around the corner from her last home. Archibald McLean and George W. Muckley, the other two officers of the United Christian Missionary Society who have died, belonged to and were buried from this same church.

Mr. Anderson made the long journey to their old home in Riverside, California, for the interment.

A Great Series of Conventions

AFTER the International Convention at Memphis last fall decided not to meet again until April, 1928, the United Society scheduled its One-Day Conventions for early October dates this fall. Final announcements regarding these meetings appear on another page. Each of these will be a marvelous epitome of the international meeting, with state missions and Christian education as well as all the fields and departments of the United Society represented. Each meeting will close with great simultaneous men's and women's banquets. (See page 61.)

Forest Fires

LAST summer forest fires were raging throughout the wooded sections of the Pacific states, laying waste untold acres of valuable timber, destroying farms and dwellings, and in some cases wiping out entire villages.

The majority of these wasteful and disastrous fires were caused by individual carelessness. Sometimes campers failed to extinguish thoroughly their camp fires, though this was rare. More often the careless dropping of a match which was yet burning, or the thoughtless tossing aside of a burning cigar stub, ignited the dry grass. Soon the fire spread to the underbrush and then to the forest, where pine and resin added fuel which, fanned by the winds, made a fiery furnace carrying death and destruction before it.

As I was journeying down the coast line, through Oregon and California, sitting on the rear platform of an observation car, I saw a man deliberately, but thoughtlessly, throw a burning cigar over the car rail, notwithstanding the fact that there was before his eyes, fastened to the rear railing, a conspicuous warning against such carelessness. The accompanying lines by Edgar A. Guest are apropos:

FIRE!

He would not by a careless word do injury to man,
Nor snatch from life one treasure more than honor truly can;
And yet, while passing through the woods one lovely summer
day,

He lit his pipe and carelessly he threw the match away!

He knew the havoc fire can cause, he knew this friendly foe,
He'd seen at home uncounted times its weight of loss and woe;
Yet he, who would not by a word or deed his neighbor wrong,
Plunged to the woods a lighted match and calmly moved along.

There followed that one careless deed a forest's dismal fall;
Brave homes which sheltered pioneers and held their little all
Were swallowed by the hungry flames which only rain could
stay—

The ruin from one tiny match a man had tossed away.

One may recall the thoughtless word and right the careless deed,
But fire no pity shows to men when once its power is freed;
And many a forest lies today in desolation gray
Because one careless hand had tossed a lighted match away.

Let not our thoughtlessness destroy what God in
his wisdom has prepared for the welfare of all his
children.

F. W. B.

Christians Getting Together

MANY opinions regarding the World Conference on Faith and Order at Lausanne, Switzerland, in August are getting into print. The salient facts of the meeting will appear in a later issue of *WORLD CALL*. The reports in hand now justify certain observations.

The conference itself was far greater than anything it did. It showed anew the necessity for unity. It expressed a passionate longing for unity, without which no discussion of ways and means is worth while. It demonstrated how far Christians can go together without uniformity in language and habits. It proved, as every marriage proves, as every local congregation proves, as every individual human body proves, that cooperation and even unity are possible where complete agreement in all details is out of the question. Our two eyes do not see alike, our two ears do not hear alike, our two hands do not work alike nor do our two feet walk alike—a blindfolded man will make a circle when he tries to walk in a straight line. And yet, obeying one mind, there is marvelous unity in the human body. Even so, not by formulation of creeds but by direct obedience to the head which is Christ shall the body of Christ, which is the church, come into a glorious unity.

SEVEN ASPECTS OF STATE MISSIONS

I. Cooperative Christian Democracy

By H. H. PETERS, State Secretary of Illinois

IT IS rather late in the day to raise the question as to the advisability of organized missionary work among the Disciples of Christ, but it looks like we might have to keep up the discussion indefinitely. Our people began their existence with the theory that no kind of organization was necessary but the local church. The early churches of the Restoration Movement had a very deep-seated conviction on this point. Slowly, however, a few of them came to feel the need of general cooperation.

There is no more dangerous nor seductive heresy among us than that the local church is the only divine agency revealed in the New Testament. We are willing to admit that the local church is a divine institution but there is the church in general as well as the local church.

The New Testament has more to say about the "one body" than it does about the one congregation. The reader of the New Testament is surprised as he goes through that marvelous volume to discover how much is said about the church universal.

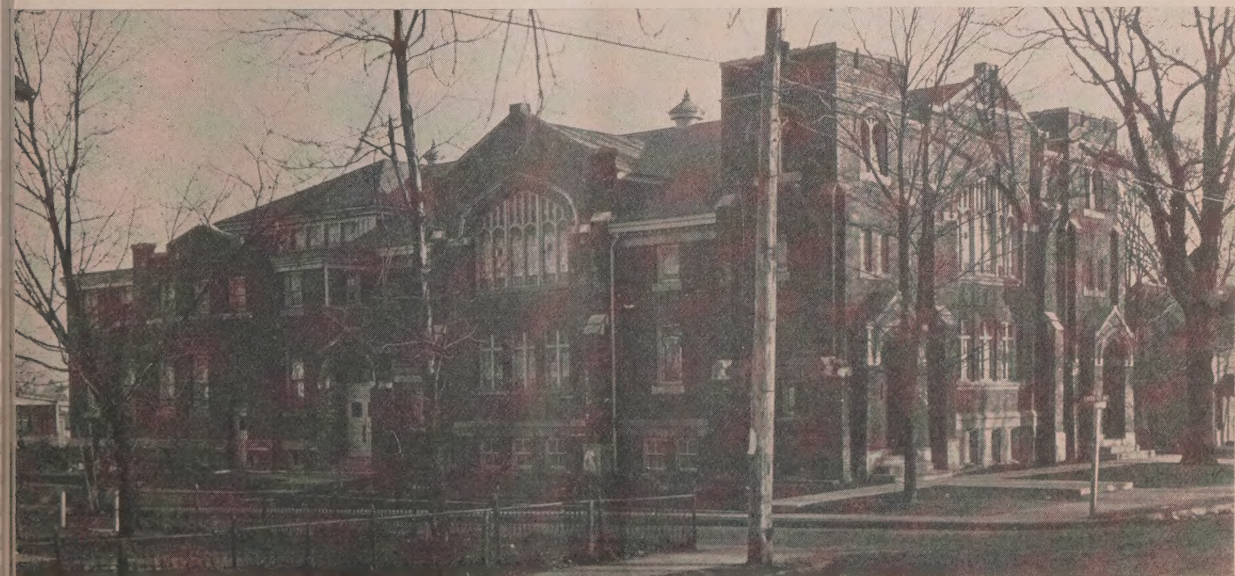
The history of cooperative work among our people is a fruitful field for the scholar with historical spirit and equipment. Very few of us are able to carry on in this field. The first organizations among us were voluntary cooperations among churches in contiguous territory. Certain sections in which the cause had been established felt the necessity of working to-

gether and the brethren would organize for fellowship. A great deal of evangelistic and missionary work was done in this way.

Many of our state societies were started before our general agencies were organized, and this only proves that organized activity among us was a growth and not machine made. We never could have met in those early days to form a general association like the United Christian Missionary Society. Nor could we have formed earlier than we did the International Convention of Disciples of Christ. Organized life among us began in groups, sometimes by counties, later by sections, then states and finally general organizations were formed.

I do not know anyone who is ready to maintain the divine origin of any missionary society in existence; but I am perfectly willing to affirm the divine origin of fellowship that goes beyond township, county, state, continent and even hemisphere lines. The missionary, educational and benevolent agencies of our brotherhood are honest efforts to properly express in organized life the universal ideals of the gospel.

The state missionary society is the logical connecting link between the churches and our national and international agencies. This situation is brought about more by political conditions than by other items. The United States of America, in the central part of which we have two-thirds of our strength, is



Christian Church, Benton, Illinois

Organized by the state society in 1889 and again aided in completing its present \$75,000 building ten years ago.

made up of forty-eight states. This means that we have forty-eight units. The nine provinces of Canada are equally distinct. Four states, California, Washington, Idaho and Pennsylvania, are divided on county lines. In other instances two or more are grouped together. Thus in the two countries we have forty-eight organizations. In the terms of this message these are regarded as state societies.

There are two types of government known to human experience, the autocratic and the democratic. These are quite marked in the history of religion and in the present condition of religious institutional life. An autocracy governs from above. It goes from the top down. A democracy governs from below. It comes from the bottom up. The Roman Catholic Church is a fine illustration of autocracy in religion. I do not mean it in a boastful way, but am compelled to state

as I survey various conditions that the Disciples of Christ are nearly representing the principle of democracy than any other religious body.

There are those among us who would confine us religiously to a New England town meeting or make of us a Soviet institution; but those who know the meaning of cooperative democracy believe that it will be possible finally for our organized life to represent every phase of thought among us and every kind of church from the smallest to the largest. The major task of the state missionary society is to help our churches, one and all, approach a more rational national and international fellowship.

I would like to emphasize the fact that a state missionary society is a state-wide efficiency organization whose objective is constructive and reconstructive evangelism.

II. The Strategic Place of the State Society

By G. I. HOOVER, State Secretary of Indiana

THE state, or regional, association is one of many responsible agencies for the carrying out of the great commission of Jesus Christ. It is one territorial unit in that vast system of cooperation in work which seeks the bringing in of the Kingdom of God on Earth.

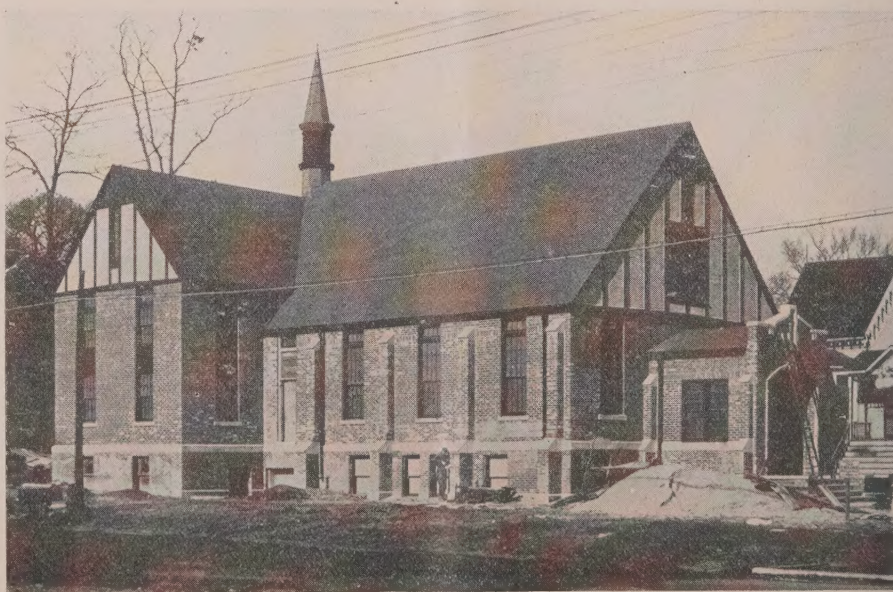
In the record of the great commission as given in Acts 1:8 the conception is implicit that the work of

territorial field of work and also to cooperative effort in interstate and international relations.

In its own field of labor the state association acts for the planting of new churches, the strengthening of weak churches, in providing shepherding care for struggling churches not able of themselves to maintain a regular minister, and to foster the spirit of evangelism in all the churches, both in their regular

every congregation of Christ is a twofold task: labor for the evangelization of its own community and cooperation with other churches of Christ in the evangelization of the world. The task of a state society is twofold: it relates to the churches of its own

programs work and seasons special effort. Its program of work should be directed toward opening the doors of close church relations should live and which have distinct fields of labor; make of the church a veritable centers of spiritual



Christian Church, Vandalia, Illinois

This congregation was organized six or seven years ago and its development has cost the state society \$6000. Its building, worth \$42,000, was aided by the U. C. M. S. and is two-thirds paid for

al life and inspiration both for the town member-
 and for the communities in which they serve;
 make them efficient for the service of the Kingdom
 God in their every department of work, and to de-
 op a spirit of cooperation upon the basis of their
 mon faith and in the consciousness of their unity.
 There are three units of coordination to which the
 gram of work of every state association is prop-
 y adjusted:

First, the annual state convention held under a call
 ied to all the Christian churches of the state and
 every individual disciple of Christ holding mem-
 ship in those churches. In this convention the of-
 ers of the association are elected for the ensuing
 ar, the program of work is conceived, formulated,
 d so far as it is approved, it is committed to a
 ard of directors to carry out. The association acts
 ectly in responsibility to and under the commis-
 ion of the state convention of the churches.

Second, the local church as an autonomous unit
 th its recognized right to determine, in direct re-
 sponsibility to Christ, its own program of work. The
 ociation should ever seek the sympathy, good-will
 d actual cooperation of the local churches upon
 ose cooperative fellowship its work is based. In
 ognition of the twofold obligation of the local
 urch, as above set forth, the state association
 ould seek to lead the churches into cooperation
 th those agencies which the brotherhood has de-
 sed for the doing of its work and thus develop a
 ell rounded, symmetrical church life. Every pro-
 am of work for which support is asked should be
 stified in the conviction of the local church.

Third, the International Convention of Disciples of
 rist, which in historical continuity represents the
 operative fellowship of the brotherhood in inter-
 ate and international relations and which seeks

avowedly so to do. In relation to the churches its ac-
 tions are advisory. There are three processes by
 which a brotherhood agency is regularly validated:
 it should be approved by the responsible, democratic
 assembly of our people in the unit of territory in
 which it was established to serve; it should be instinc-
 tive with the spirit of our movement and fairly repre-
 sent the essential teachings of the great body of our
 people; it is finally validated when it is established in
 the confidence, affection and actual cooperation of our
 local churches.

In Indiana the representatives of the agencies co-
 operating with the state convention of our people are
 regularly given a place upon the program of our state
 convention. The approved programs of the Inter-
 national Convention of Disciples of Christ are also
 given representation upon it, and for their represen-
 tatives a respectful hearing is asked in the presenta-
 tion of those programs.

By the loyal recognition of the freedom and auton-
 omy of the local church, the frank and hearty accept-
 ance of the cooperative principle in work as the ideal
 of effort, fidelity to the expressed will of the brother-
 hood in its orderly assemblies as offering a working
 basis for cooperative action, by perfecting the instru-
 ments through which the will of the brotherhood may
 be expressed, and above all by developing in our
 hearts the grace of love by which the world may
 know that we are Christ's disciples, we will more and
 more approach the goal toward which our movement
 was destined from the beginning.

The manifold needs of the world, the greatness
 and complexity of our task, our manifest destiny
 challenge us to the rededication of ourselves to the
 effort to realize an ever more comprehensive and per-
 fectly cooperating brotherhood based upon love and
 loyalty to Jesus Christ and service in his name.

III. The Cultivation of Friendship

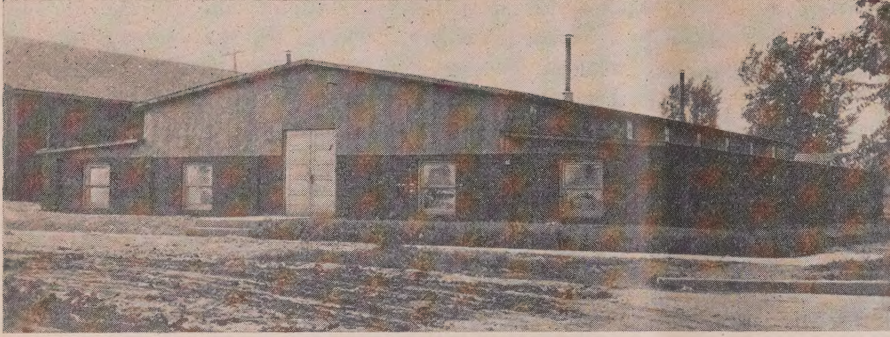
By J. ARTHUR DILLINGER, State Secretary of Iowa

WAS born and reared in the Ozarks of Missouri.
 The one memory that stands out is that of the fel-
 lowship of the hill people. There were the big
 dinners, picnics, revivals, family reunions, literary
 entertainments, building bees, quilting bees, candy
 pullings, and a hundred other excuses to bring people
 together. This fellowship bound us together with
 bands stronger than steel. To leave the hills meant
 homesickness. The friendships of the hill country
 constituted wealth impossible to compute.

The state missionary society has a great responsi-
 bility in creating friendships among the people and
 churches. Yesterday a preacher whose life ministry
 has been in Iowa came to me with tears in his eyes.

He had received a call to a church in a neighboring
 state; he was going among strangers; he did not want
 to leave Iowa. He loves the people of Iowa; he has
 found the fellowship sweet. To cultivate this fellow-
 ship becomes the supreme task of the state missionary
 society. Isolation means stagnation. The more we
 mingle with our fellows the happier and more useful
 we become.

When a new member unites with the local congrega-
 tion it is the duty of the minister to see that he
 meets the old members. Unless the new member
 quickly forms friendships there will soon be a vacant
 pew at church and another worker lost to the cause.
 Loyalty to a cause is formed through loyalty to friends.



Fifteenth Avenue Church, Rock Island, Illinois

First unit of new building of congregation organized and brought to self-support by the state society.

The state is only a larger unit. A congregation or minister that does not become acquainted with other congregations will soon lose interest in the world-task of our Lord. The state missionary society is to the new minister and to each congregation what the pastor is to the new member and local congregation.

The state missionary society should make the new minister feel that he is welcome in the state. It is a wise congregation that will invite the state secretary to be present for a welcome service to a minister coming new into the state. Such a service can be made the richest service of the year.

In order to promote friendships and contacts which result in larger world service the state missionary society promotes institutes where the ministers and others may come together for study and fellowship. Sometimes these institutes last an entire week. Many of our states have grounds with cottages and halls owned by the people of the church. This becomes a kind of state home for our members, and may be

made very valuable. Some states arrange retreats in mountains, or beside some beautiful lake. Some states use our colleges for gathering places, using the halls, rooms and campus space for study and recreation. Iowa has just closed a young people's conference at Drake University, the university buildings being used by the young people. The state convention becomes a great family reunion. Programs

may be fine but nothing will take the place of the fellowship found among the people.

But everybody cannot attend an institute, retreat or state convention; we therefore arrange county and district gatherings. Many of our Iowa counties have a picnic day once each month during the summer, where ministers, their wives and others may meet for fellowship and to consult concerning the work of the county. This has proved to be a very helpful thing. Those attending these friendship gatherings soon begin to feel that their particular county is the best county in the state and that their church is the best church in the county and then, as follows the day through the night, that church and the county will begin to live up to the ideal set for them. It cannot be the best church unless it serves, and so it begins to live on a larger, wider plane.

Most of our state missionary societies publish state papers. The state paper should be made a state pa

(Continued on opposite page.)

IV. A Tenth of a Tenth for Tools

THE business of the church is to promote in the world good will, the good life and reverence toward God. This is to develop the best that is in men—to hold them to their highest levels. The down pull is constant and tremendous. There is need for the church to encourage and to exhort and to stir up to love and good works.

Humanity needs it; degenerates without it. The church has the high task of keeping up the morale of the race. The church is not a luxury. It is a necessity.

Great factories, prosperous and efficient, have each a department engrossing five per cent or ten per cent of its working force which is wholly devoted to keeping the producing departments fit. It is the tool department. It reclaims and renews the tools of the other departments and keeps them in good order.

In one phase of its work the state society is the tool department of the church. It tones up the churches.

It heartens the leaders. It keeps up church morale. Its conventions, institutes, conferences, training schools, bring new life to the leaders of the church. They renew its life and power. They keep up its morale. The church does not lag nor perish that has its workers in these gatherings each year.

Ten per cent for the tool department of a factory is good business. It pays. Ten per cent of humanity's income for its morale department, the church, is good sense. It blesses. Ten per cent of the church's income for its morale department is good religion. It helps.

And the state society is more than a tool department. It is directly productive as well. It preaches the gospel, baptizes converts, organizes churches, extends the Kingdom.

The state society is not a convenience. It is a necessity.

The Cultivation of Friendship

(Continued from opposite page.)

er, a kind of family news letter keeping the members of the state family in touch with each other. The reason the state paper is eagerly read and valued above other papers is because it is a family news letter. It would have no meaning nor place if it were not. One important function of a state secretary is to see that strangers become acquainted, new ministers introduced at conventions, congregations given recognition for any exceptional work done, individuals recognized.

To be interested only in one's self is not being Christian. To be interested only in your Sunday

school class or smaller group is to be pagan. To be interested only in your local congregation is to be cheated out of the richer blessings Christianity offers. It is not enough to allow your interest to stop with the boundary lines of your city, or the county line. Our Lord used a word that we should come to know, that word is "World." It is not enough to love a state, we must love a nation and a world. Those who do become interested in the work of a state will come to know and love and serve a larger interest even to the uttermost part of the world.

Thus the state society fills its essential place in the entire life of the brotherhood and in the ongoing of the universal Kingdom of God.

V. The State Secretaries' Association

By JOHN D. ZIMMERMAN

THE State Secretaries' Association, beginning as just a get-together meeting of the secretaries, has gradually become the common denominator of state missionary plans, programs and problems. That its place and value are recognized is seen in the fact that in the meetings of the association at the time of the Memphis convention more than ninety per cent of the state secretaries were present and took part in the discussions.

The association meets each year at the time and place of the International Convention, with usually a one hour session each day, so planned as not to interfere with the general sessions of the convention. Last March the association also held a three-days session at St. Louis.

As it would be next to impossible for the International Convention and its committees and commissions to deal individually with half a hundred state and provincial societies, the State Secretaries' Association becomes a most helpful servant both of the state societies and of the general brotherhood interests.

The association represents all of the state societies

in questions pertaining to the time and place and program of the International Convention. The association is always represented on the program committee. This year the president of the association was one of the committee of three to select the place for the convention. Each year a speaker is selected to present the cause of state missions to the general convention.

The association has represented all of the state societies in the making of surveys. O. L. Smith, formerly state secretary of Nebraska, is our member on the commission on the direction of surveys, and has rendered a very efficient and unselfish service in securing the surveys of all of the states, and preparing them for general use.

The association represents all of the state societies in presenting the state missionary budgets to the commission on budgets and promotional relationships. Any of the state secretaries are always welcome in the meetings of the commission, but as all of them cannot attend, some officer of the association is always present to represent them.

The association furnishes to all general brotherhood interests an easy access to all state secretaries.



Canadian Young People's Conference Groups, 1927

Opportunity is given in our meetings for Jesse M. Bader to present his programs of evangelism, for F. E. Smith to keep us informed about the work of the commission on the ministry, for John Booth to confer with us about church erection loans, for H. O. Pritchard to tell us about the colleges, for W. S. Lockhart to outline his Church Life Foundation plans.

The association is a clearing house through which the best plans each state has developed become quickly available to all states; from the detail of office records and bookkeeping to the best methods of financ-

ing state missions, and the most fruitful plans for campaigns of evangelism, conservation and efficiency.

The very modest budget of the association is provided by small apportionments asked of the state societies. The officers for the present year are: John L. Zimmerman of Kansas, president; C. C. Garrigues of Missouri, vice president and John G. Alber of Nebraska, secretary. It is entirely conservative to say that the State Secretaries' Association has helped every state secretary and every state missionary society to do better work.

VI. Archives in the State Offices

By C. C. WARE, State Secretary of North Carolina

AN INCREASING interest in the history of the Disciples of Christ on the part both of scholars and of the general constituency of the Disciples is evident. History may be written consistently, and comprehensively, and interestingly when the writer has access to adequate, dependable original sources. To gather and preserve such original sources, is therefore, to supply a demand certainly growing in this generation, and almost certain to bulk large in the generations to come. For this the state and regional missionary offices of the Disciples are obviously well fitted to serve.

Some of these materials which the secretaries may gather and preserve, stated in order of their importance are:

(1) Autographed letters with signatures dealing with pertinent historical matters. These when frank and ingenuous in character, are the most valuable items for archives. The secretary may not be wholly dependent on

the past for these. He may induce participants in historical events yet living to give their personal accounts, due allowance being made for faulty memories. In this class may also be included old clerks' records of local churches, those of the earliest and most difficult times being of most interest.

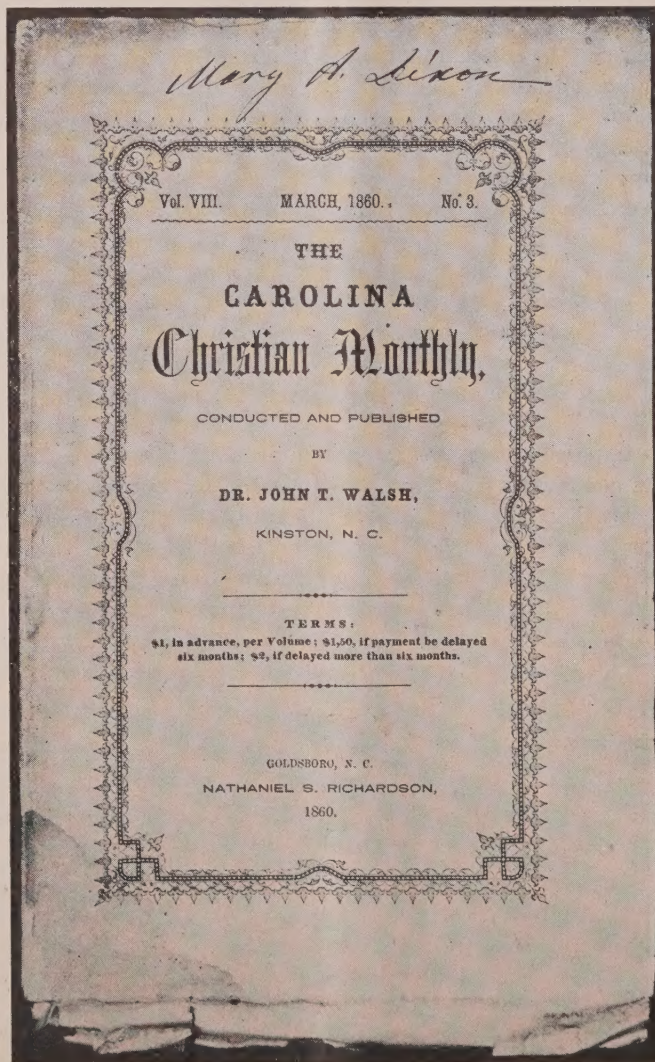
(2) Minutes of state or regional conventions. Complete files of these should be preserved.

(3) Files of state or regional papers of the Disciples of the given area. These will necessarily bulk large sources of information.

(4) Files of periodicals printed elsewhere but containing matter pertinent to the given state. The *Millennial Harbinger* is ordinarily a leader in this class. Other like periodicals may be very important.

(5) Pamphlets, brochures, catalogues, directories and other like publications containing historical material pertinent to the given state.

(6) Books containing historical material pertinent to the given state.



Preserved in the North Carolina Archives

Diligent effort by the secretary's office in gathering such a collection may enable it to serve as follows:

(1) Help with statement of facts for local churches in celebrating their anniversaries.

(2) Provide the historical commission of the Disciples of the given state with the accessible original source material with which a designated author may write a state history of Disciples.

(3) Enlarge the content of authentic materials for students of church history taking prescribed courses, and for scholars who may write of our national and international brotherhood.

If the state office has no fireproof facilities for keeping such archives let the secretary collect duplicates, where possible, to be stored in separate localities practically eliminating fire hazard.

The secretary will probably need to be very alert and oftentimes quite tactful and persistent to gather a worthy collection. One thing he should seriously consider. There are valuable historical

items most probably in his state now in the hands of one whom death may speedily remove. If some archivist alive to the opportunity does not procure these materials it is likely they will disappear suddenly in a backyard bonfire as soon as they fall into the custody of uninterested relatives.



Middletown, Ohio

This property, worth \$100,000, housing a membership of 800, in a new industrial center, was made possible only by unusual exertion on the part of the state missionary society, aided by a loan from the U. C. M. S.

If it be asked, "Why do not the libraries function in this service?" it should be said that even where they are interested they usually lack the necessary approach in collecting materials. In some states more than two-thirds of the people are without public library facilities.

VII. Expansion and Conservation, Renewals and Direction

By I. J. CAHILL, State Secretary of Ohio

AMERICANS have the qualities of youth, buoyancy, vision, daring—and, our neighbors would remind us, some other qualities less admirable.

At any rate we have been long accustomed to the idea of growth and expansion. Our population increased tenfold in the last one hundred years. That of New York multiplied forty times and the newer city of Chicago six thousand times.

It is very natural for such people to think "Watch us grow" is the word of wisdom for all time. But no tree grows to the sky, and the time is at hand to consider the day when growth shall slacken. Will there still be occasion for vision and hope and enthusiasm? Is there anything fine for a city to do besides adding more houses and larger, and jumping

from tenth place to "Sixth City" between census takings?

Is there anything Christian for a church or a brotherhood to do except adding to its numbers and holding first place in Christendom for recruiting? The greater glory will be the accomplishing in the souls of the recruits that for which they were recruited, developing them till "Christ be formed in them, the hope of glory."

For the imminent day when the country is no longer new and limitless in natural resources, conservation—close and careful—becomes increasingly important. Conservation of resources and higher standards of public improvements and of public service become the great questions of our internal affairs.

For the day now upon us when our movement is

not a new and untried theory, but in its present form has a full hundred years of history, we can no longer look upon growth in size as the one objective, the one sufficient demonstration of vital energy.

Expansion is in order yet, but conservation also. the consolidating of our gains; renewal, the directing of accumulated forces to timely ends, these rise into prominence as the duty of this hour.

The state missionary societies have come into the kingdom for such a time as this.

A prodigious task of conservation is upon us today. Changing industrial and social conditions call for readjustment. Churches in the country cannot be maintained in such great numbers as formerly. Not so many people live in the township; those who do live there can go ten miles to church as easily as their fathers went two miles; then today they demand a standard of preaching, music and religious education that can be provided only by larger groups than composed the church of the pioneer community. The day of a rural church every three miles is passing. In the shift of conditions wise management is required to avoid loss.

Rising industrialism, the development of metropolitan areas, the sudden emergence of masses from pioneer penury to the plenty of today, the new density of population, not to mention the profusion of mechanical inventions and the release from fears by scientific discoveries in sanitation, psychology and communication, these all contribute to a new day. They have given us a new world, a new state of mind, conditioning our ministry.

Leaders localized in their point of view often do not realize the change that is taking place. In such a case the consciousness of the wider area made possible by the state cooperation makes for wisdom in conservation.

RENEWAL is a severer and more significant test than recruitment. To keep fresh our enthusiasms through the burden and heat and disappointments of long toil, to keep alive our sense of wonder and the consequent receptivity to spiritual things when we know so much that it would seem we must know everything, this is hard. But we must see visions and be thrilled with the wonders of our gospel or power oozes out from us. The decrepitude of age threatens movements as well as men. Renewal must be had or we die.

Fellowship is a blessed source of renewal. The local church serves in this. Fellowship with its vitalizing and empowering ministry is made broader and richer through personal contact in conventions and institutes of the state society, and in the very consciousness it brings of the mighty host of the faithful. The stern requirement of renewal is met in worthy degree by the state society.

Implicit in its ministry of conservation and renewal is its service in the directing of accumulated power to timely ends. The state society is a watchman in a tower equipped (and expected) to take a broad survey of conditions. It is a clearing house of information, gathering and disseminating the knowledge of facts and tendencies. It assists the brotherhood to know things as they are and so to keep its message and service seasonable.

Victor Hugo said, "There is one thing that is stronger than armies, and that is *an idea whose time has come.*"

TIMELINESS is a vital factor in the power of a message or a movement. It is futile now to keep up invectives against slavery. It was a live theme once. Paul came to his death for his advanced ideas on the relation of the gospel to the law. One cannot attain martyrdom that way today. Jonathan Edwards' famous sermon on "Sinners in the Hands of an Angry God" could not today stir the multitudes.

What is happening? What are the trends? What needs doing now? These are living questions. They indicate a vital ministry the state society can render toward a timeliness of effort on the part of the churches.

We have been geared to expansion. The present writer never expects to be cured of that habit. We like "additions." We like to see numbers grow impressively larger. But a still greater question is, What will we do with the numbers when we get them?

The state society must help to solve this question. Whatever will help the brotherhood or the local church or the minister or the worker to make the strongest impact of Christianizing influence on the individual and on the world—that is the function of the state society.

Once it helped to settle the question of liberty to organize for cooperative work in missions; again of liberty in the use of equipment for worship and teaching; today there is the demand for more effective religious education, for leadership training, for richer worship services in the church, for a deeper sense of stewardship. Just ahead are some problems of adjusting the local church to strange conditions and the whole missionary task to the new mental and political attitudes in all lands. We Christian people will have to put on our seven league boots to keep up with the procession today and tomorrow.

We shall serve well if we equip our state organizations with power adequate to the task that is theirs of expansion, of conservation, of renewal and of intelligent direction of forces to timely tasks.

Two Sorts of Men From One Kind of Babies

Featured in the same newspaper, July 25, 1927



Transoceanic Aviators in Boston Reception

—International

Left to right: Acosta, Byrd, Noville and Balchen, New York to France; Chamberlin, New York to Germany; Lindbergh, New York to Paris; Hegenberger and Maitland, San Francisco to Honolulu.



Birger Gang at their Rendezvous in Illinois

—Courtesy St. Louis Post-Dispatch

Within nine months after they had this defiant photograph taken, three of the men had been killed in the dynamiting of the cabin, five had been convicted of murder and the rest were either prisoners or fugitives.

The Golden Room

Some Characteristic Letters and Quotations from Elizabeth W. Ross

These are but six of the hundred that have been lovingly gathered into an exquisite little volume by Gustine Courson Weaver and Lucy King DeMoss. Early in the history of Southern Christian Institute at Edwards, Mississippi, Mr. and Mrs. Ross taught there. In a west room of the old mansion, Emory, their only child, now a missionary in Africa, recovered from a critical illness. Then for a number of years she mothered the girls of Lida's Wood at Eureka College until her popularity as a missionary speaker took her out among the churches constantly, under the auspices of the United Christian Missionary Society. When her health broke Mr. and Mrs. J. B. Lehman took her into her old room at Edwards and friends everywhere shared with them the joy of re-furnishing it into what she called fondly "The Golden Room at the End of the Road."

To Mr. and Mrs. C. S. Weaver

Keokuk, Iowa, August 9, 1924.

My dear Friends:

I arrived here August 1 with my tongue hanging out. After stopping in Cincinnati to see my publishers and visit the Walnut Hills Church (Emory's Living Link) I went to Union City, Indiana. My aunt is ninety-one; an uncle came to visit who is eighty-nine, the housekeeper was seventy-three, and Cousin Mantie and I tipped the scales at seventy-two. We each had a room, so I thought it was like an Old People's Home sure enough. We all sit up and eat, but we couldn't be accused of too much levity. We act as becometh aged saints. I'd rather go to an orphanage where they have teeter boards and swings.

I reached here Friday; taught Mr. A's large class, subject: "The First Disciples." I soon disposed of them, then told of some latter day saints. Spoke to Triangle Tuesday, led women's prayer service yesterday afternoon, picnic given for me Wednesday, am to go to Canton and to Fort Madison and Burlington. I'll rest when I get to heaven.

I don't think I'd better be on that ministers' wives' program. I hate to sail under false honors.

I've learned some new poems. Here is one of them:

"It takes two for a kiss, one for a sigh,

Twain by twain we marry, one by one we die;

Joy is a partnership, grief weeps alone,

Many guests at Cana — Gethsemane had one!"

With love sincere,
MOTHER ROSS.

To Lucy King DeMoss

January, 1925.

Here's wishing you a blessed New Year—also Powell and White.* I had a glorious Christmas, relayed from all over the U. S. A.

I have an economical streak on me. I'll make my last year's resolutions do, and not make new ones. I want to get out of debt to Powell and White. I read: "Tillie Simpkins has a new dress made alike in front and behind, but she pinned a rose to the north side, so she'd know which way she was going."

I am sending my chapter on "Trees." I gave it at chapel hour at Milligan and a girl took it down and I didn't know it. I am working on "Stars" now ("walking" on them would be better, for I feel very close to where they grow). Then I must write on "Old Age," though I feel that I know very little about that subject. There is a giddiness about me that refuses to tame. I know what kind of an old lady I should like to be, however, when I get to be a hundred or so.

What do you think? I was tendered a free European trip this summer by the Missionary Education Movement, but when I set sail it must be toward the land of "The Golden Crested Crane," as Dan Crawford calls Africa.

Did you know I am rich? I have one hundred and thirty acres of land in Arkansas, which I can't sell or give away. I know what the Book means when it says,

*Publishers of her *Road of Remembrance* and *Altar Songs*, as also of this volume.



The last picture taken of Mother Ross, just outside the Golden Room, August 15, 1926

Seated, left to right: Mother Ross, W. R. Holder, who spent two terms in Africa, Mac and Clyde Holder, J. B. Lehman of Southern Christian Institute. Standing, left to right: Mary Ingle McGill, Mrs. W. J. McGill, Mrs. W. R. Holder, Mrs. J. B. Lehman and W. J. McGill of Shelbyville, Tennessee, to whose family many of these letters were written. The picture was taken by Ross Atherton, also a missionary to Africa.

"The meek shall inherit the earth." I've been too meek. Deliver me.

Your tax-burdened sister,

ELIZABETH W. ROSS.

**To Emory and Myrta Ross, after their sailing from
New Orleans for Congo**

January, 1918.

We turned from the dock thinking of the prophecy, "They shall go out with joy and be led forth in peace" as being verified in you. You all were so smiling and happy that I too rejoiced even though I felt that dissolution had set in, as if my soul were leaving my body. It was a majestic sight to see that ship sail off so noiselessly like a swan. I only knew it was going, by the ever-widening space of water between us. I watched you until you were lost in the vanishing horizon and I thought of the great day when there shall be no more sea. Mrs. Gwinne offered to bake an angel food cake for Mrs. Jetmore's party so we stopped at her home and broke a dozen fresh eggs and left her the whites. I was glad of the diversion, for I knew something had to break.

In the train I sat facing a young man twenty-four years of age. He had all the top of his shoe cut out. Had been to New Orleans for an operation on his toe which he had crushed. Doctors told him in another week he would have lost his foot. We grew quite intimate, so much so that I tried on him the war mitten I was knitting to see if it was large enough. He was a fine fellow and I did enjoy him.

This morning I had a class in missions. We hung up the map and got out all the curios—they were so eager. It was a delight—"There is undiscovered territory in every man's life; blessed is he who is the Columbus of his own soul."

Harry just came in from town with your letter from Pilot Town. I've read it three times. Your words are "like apples of gold in pictures of silver." Won't we always have sweet recollections of New Orleans?

To Emory

Texas, April, 1924.

We've had a wonderful passion week. Mrs. Paine had the loveliest talk yesterday on "The Boyhood of Jesus," and another read "The Guardsman," the man Maximus, chief of the guard over the tomb, telling Claudia, his wife, what had happened. It was the most thrilling and dramatic thing I ever heard. Seemed as if I could not get my breath, and tears were running down my cheeks. I have a precious Easter talk for the sunrise prayer meeting in the morning. It is on the Last Supper and how Father and you and I sat together that last time in Eureka before you left for Liberia, how tense my heart was,

how the wine beaded and sparkled and burned. I have never partaken since but that has come back to me. I knew it was the last time we three would partake together—but I didn't think it was he who would go first.

This is the most blessed Easter yet. They grow sweeter year by year. Hug the babies for me. Brass band going by playing "Like a Mighty Army." (Let all the people praise thee.) God bless you every one.

To Mr. and Mrs. W. J. McGill

S. C. I., May, 1925.

Dear Friends:

Our teachers all left last Friday, so we feel lonely. Only nine white people and thirty Negroes here. I would have gone north, but no place has a room on the first floor, and the doctor says not yet shall I climb the stairs! The only place I can get in on the ground floor is at the S. C. I. and the May WORLD CALL! Doctor pronounces me well, but I am slow gaining my strength.

I have a perfect example of patience before me. The Big Black River. It has been confined to its bed for many years, in fact, I've never known it to be out but once—time of high water. I think it has plenty to keep it, for it has banks on either side clear to Vicksburg.

When I was first ill, I could not say of my heart "two hearts that beat as one," but it was "one heart that beats like sixty." My kidneys were as densely populated as the 17th ward of Chicago, but the doctors passed an exclusion act and now they are as fair as the noonday, while my heart is steady as a Quaker. I will remain here some weeks. The Aldriches of Keokuk, Iowa, write that they are putting on a sun parlor and another bedroom for me, but it is upstairs. Their big house is in apartments. I must wait until I can do everything for myself. I don't want people to have to wait on me. A woman who was ill asked her ten-year-old son to make her a cup of tea. When he brought it she said, "What are those black stickers in it?" "I don't know, Mother," said the boy, "I couldn't find the tea strainer, so used the fly swatter."

I hope you Tennessee people will soon find out whether we are man or monkey. (Written at the time of the noted trial on Evolution between William Jennings Bryan and Clarence Darrow.) I am not so much concerned as to what I came from as to what I have made of myself. I am doing some good reading. Have read one novel, *So Big*. It took the Pulitzer prize. I am reading from Sherwood Eddy, Kirby Page and Fisher on the outlawry of war. They are right about it to my mind.

I want to see you and tell you of my marvelous experience when I sighted the headlands of eternity.

I really saw the shining minarets of Emmanuel's land. Never will I be the same. I want to do some more good, if God gives me strength. I am willing and glad to stay, if I can be of use in the world.

Aren't we lonesome without Carey Morgan and wasn't it sweet the way he went?

Write me all the news. I want to know everything that is going on. You are all so precious to me. God bless you and give you strength to endure.

With love unfeigned,

ELIZABETH W. ROSS.

"What things are mine shall come to me
Though hearts may break and eyes may weep;
What things are mine, these I shall have
And having shall forever keep.
I envy not my fellow man,
However full his joys may be,
This I know by land or sea
What things are mine shall come to me."

At "The White House"

Written during Mrs. Ross's illness in the home of Mr. and Mrs. Walter M. White of Memphis, Tennessee, who cared for her for months as lovingly as they would have cared for their own mother.

January, 1926.

Happy New Year!

To all the dear U. C. M. S. Folks:

Here I've been flat on my back two weeks at the command of my doctor and fed solely on buttermilk. Now, if I was to take a notion to emerge, break my chrysalis, do you think I would be a butterfly or a buttercup or just a butternut? I've been up today most of the day, and in a few days will be as good as new.

I had a glorious Christmas, so many lovely gifts and greetings. The five girls were home, each one with from two to four beaux dangling at her belt, a two-year-old with fife and drum, piano, victrola and banjo to swell the anvil chorus; the house was like the "cave of the winds." I liked it all. Girls got

special delivery letters every day—but I got a long distance call every other day from Will McGill, so they had nothing on me. My room was just a bower of flowers and everybody was so sweet to me. I have so much to be thankful for. Had wonderful noon prayer meeting Wednesday, house full, some ladies came in and told us.

Brother White is the kind that leads his people up the steps until they pant for the living God, as the hart pants after the water brooks. He had a wedding—young Mr. Bug took Miss June Stark. I couldn't help but laugh to think how she'd be just a "June Bug" the rest of her life.

A young man dropped in to see me, said, "Mother Ross, they sure do love you at Headquarters." A man wrote from New Jersey: "Your speech at Oklahoma City was fine and you enunciated well." I'm glad I can do some things well if it is only to enunciate.

George Muckley told me, "Mother Ross, you never looked so pretty as you did on the platform at the Convention." A dear woman from Virginia writes, "We do need you so much, my children want you." A family in Florida sends me box of oranges, etc. That's the kind of stuff I am fed up on, and yet the doctor says I must not feed on sweets.

This is just to remind you all that I am praying that the New Year may be rich and fruitful and that you may all be richly blest in service. Be assured of my constant prayer for you all that you may be able to endure hardness as good children of the Lord Jesus Christ.

When you are reviled, revile not again and the peace of God rule in your hearts and minds.

"I know we are building our heaven
As we journey by the way;
Each thought is a nail that is driven
In structures that cannot decay;
And the mansion at last shall be given
To us as we build day by day."

With love,

MOTHER ROSS.

Christus Consolator

By Rossiter Raymond

Beside the dead I knelt for prayer,
And felt a presence as I prayed.
Lo! it was Jesus standing there,
He smiled: "Be not afraid!"

"Lord, Thou hast conquered death, we know;
Restore again to life," I said,
"This one who died an hour ago,"
He smiled: "She is not dead!"

"Nay, then, tho' haply she do wake,
And look upon some fairer dawn,
Restore her to our hearts that ache!"
He smiled: "She is not gone."

"Alas! too well we know our loss,
Nor hope again our joy to touch,
Until the stream of death we cross."
He smiled: "There is no such!"

"Yet our beloved seem so far,
The while we yearn to feel them near,
Albeit with Thee we trust they are."
He smiled: "And I am here!"

"Dear Lord, how shall we know that they
Still walk unseen with us and Thee,
Nor sleep, nor wander far away?"
He smiled: "Abide in Me."



A baptismal scene at Laoag, with Catholic bell tower and convent in the background. Two hundred were baptised here in thirteen months.

The Filipino's Love For the Bible

By EDITH EBERLE

A glowing chapter, somewhat abridged, from Miss Eberle's new book, "Palm Tree and Pine," just published by Powell and White. After one term as an exceptionally effective missionary in the Philippine Islands Miss Eberle was compelled by ill health to remain at home. Happily she has now regained her strength sufficiently to take up work in the home field and also to exercise her distinct literary gift. The book describes in twelve graphic chapters the entire work of the United Christian Missionary Society in the Philippines and throws a flood of light upon general conditions in the Islands. It might appropriately be called, "Introducing Miss Filipina to Miss Columbia."

A KNOCK at the front door and I am interrupted in my writing by a handsome lad all dressed up in American style clothes, his suit the whitest of linen, his shirt the gayest of silk. He wants to buy a Bible, says he never owned one and would like to study for "I have observed that it is a very good book." He could not buy it today because he did not have the money but looked at them with great eagerness and will no doubt be back. I gave him paper-backed copies of John and Acts and he seemed pleased. We always keep a supply of Bibles on hand for sale, and sell them too. No mission home or institution would be complete without its shelf of Bibles. And no missionary, Filipino preacher or Bible woman ever starts out on an evangelistic trip without a supply of Bibles and hymn books for sale. We usually take some medicines for sale too. Dr. Pickett loads us up with some of the common remedies and never fails to include a few jars of sulphur ointment, relief for the itch which spreads and endures so amazingly, and while he deals out the medicines the good doctor regales us with many a tale. We may not sell all the salve, he says, for the mothers will say, "Yes, it's true our children have the itch, but we had the itch when we were young and our parents had it before us. Moreover if you cure them of this disease a worse one may befall them." But we sell our Bibles. They seem so eager for the Book. Not so long ago we had a convention in Vigan. Vigan is that interesting and historic old Spanish town and Catholic stronghold of Northern Luzon.

Conventions are no unusual thing. Our people thrive on them, but this one was a union affair, the first of its kind, Methodists, United Brethren and Disciples of Christ, the three Protestant groups in our part of the Islands. It was such a happy, helpful time. We missionaries sponsored this one but our Filipino brethren are carrying on and plan to have one every two years. They have already had their second and it proved more successful than the first. Well, the Bishop of the Methodist Church spoke at one session on—"The Bible the Greatest Book in All the World." He had to speak through an interpreter (or "interrupter" as someone more correctly called them), but his message seemingly lost none of its effectiveness, judging from its influence upon a certain poor, uneducated and devout woman in his audience. She listened and was so impressed that she said, "If that is the greatest Book in all the world I want one," though she could read never a word. So fumbling old fingers untied the tight little knot in the corner of her black apron-like overskirt—all hail to the ability of the Filipino woman; no knot of her tying or twisting ever comes loose, not even her abundant black hair securely twisted on the nape of her neck, and any part of her clothing is absolutely safe if twisted by her deft fingers—and brought out money enough to buy a Bible.

That night the convention ended. I must tell you about the closing session. The audience stood to sing together, "Blest Be the Tie That Binds." On the platform stood three Filipino preachers, Metho-

dist, United Brethren and Disciples of Christ, splendid consecrated men, who in the uplift of the moment threw their arms around each other's shoulders. The audience, catching the spirit of that larger union of all believers joined hands and I wish you could have heard them sing in a fellowship "like that above."

OUR old woman with her Book started home next day riding on one of the big trucks that do passenger service in the Islands. She touched the sleeve of the man beside her and said, "Here I have the greatest book in all the world," and the good Bishop would have been pleased if he could have heard how largely she quoted from his message, "but I can't read, please read for me." Now in the Philippine Islands you don't adopt the icy glare of cool aloofness with strangers. You just aren't strange! So he read to her as their truck followed the winding, dusty road, past sparkling ocean, rice paddies, banana trees, small children, dogs and pigs. (Somehow as I remember her and her reader I seem to see Philip as he ran beside a chariot in another tropic land.) She reached her humble little village and climbed the ladder-like steps into her bamboo hut. Housekeeping isn't such a complicated thing in her country so she didn't need to open, dust and air her house. She didn't need to hurry to the kitchen and bake pie and cake, and her flat little earthenware stove wouldn't bake if her family had cared for pie—pie is so American, you know. She could tuck her book under her arm and hurry down her bamboo stairs (though how anyone could hurry up or down them has always been a marvel to me; I waver, wobble and climb them rather than walk) over to her neighbor's house with, "Here I have the greatest book in all the world and won't you read it to me?"

And neighbor read and was interested. Up and down the grass-grown streets of her little village she went armed with the same Book, the same request. And everybody read. There is plenty of time. Time is "what you have nothing else but." *Mañana* is the most used word in the Filipino languages. Tomorrow was simply made to put things off into! After awhile a Filipino preacher came to town and before he had scarce reached the outskirts of the village he had sold his entire stock of Bibles. Back to the mission station he came for more and made several trips back before he

had satisfied the demand for Bibles in that one village. A revival followed. Many were won to Christ, all because one devout old woman not being able to read was not ashamed to ask others to read for her.

It's queer, isn't it, how unappreciative we are of the things we have, if no difficulty is connected with the having? Our richest blessings are often commonplaces to us because we've always had them. But we appreciate the things for which we labor and suffer. Now the Filipinos were denied the Bible for so long a time. Do you suppose that is why they love it so? Or is it because they are naturally religious, "have a genius for religion" as one missionary said? Anyway, through the almost four hundred years that Spain held sway the Bible was kept from the people. Scant teachings from the Book that the friars chose to give they received. But the Book was denied. And for the Book itself, "to have and to hold" there developed a great hunger and longing. To own a copy men dared greatly. Now and then copies were smuggled in, but until the American flag was run up no customs official ever O. K.'d a case of Bibles. A few Bibles were in circulation. One man kept his buried in a field and used to go dig it up whenever he wanted to read a chapter. I suspect folks at home might forget where it was buried before they were ready for the next chapter. Another kept his hidden under a bridge. Lots of men have served prison sentences because they refused to give up their Book when black-robed friars demanded it of them. I've been thrilled with the stories our older missionaries tell of their earlier experiences in getting the Bible into the dialects and into the hands of the people.

* * * *



Typical house of a poor family in the Philippines. Note the bamboo ladder, which may be removed at will.

In a remote town of the Cagayan Valley, Luis Torospe got a New Testament. As he read he said, "Wife, this teaching isn't like what we get from the church and the padre." Later as he read on in Acts, "Wife, if this teaching is right we are wrong." "Wife," later still, "I'm going to the preacher at Aparri and find out what this means." That same night he started and all night he drove his oxcart through the mellow moonlight. Next morning when our preacher in Aparri moved the steps of his house against the threshold, thus indicating that his house was opened for the day, he saw Luis squatting in his clean-swept dooryard. All day long the preacher taught him, and other days, until Luis was satisfied, bought some Bibles, returned to his own town, taught, converted, organized a church.

THIS love of the Filipino people for the Bible has impressed me and stories along that line have especially captured my fancy. The best one I know comes from a United Brethren missionary who has been long in service there. Arcadio de la Cruz, was a humble, every day Filipino who lived in a little village on the bank of a river. Arcadio owned a Bible and daily read from it and rejoiced in his privilege. Then one day a black-robed friar climbed the bamboo steps into his little house and demanded the book. Arcadio courageously refused. When the priest had gone, Arcadio took his Bible and slipped down to the river seeking a hiding place. He did not intend to trust so precious a treasure in the house. Bibles had disappeared, well he knew. His wife, more fearful of the power of the priest than he, might give it up. There on the bank of the stream was a great rock and feeling around it Arcadio found a crevice just large enough to hold and hide his book. Day after day faithful Arcadio used to rise early in the morning, before his family was awake, or busy Filipino life was stirring at the river's edge, slip down to the river, find his Bible, read a chapter or two and hide it away for another day. And then one night there came, as frequently will come in the tropics, a torrential downpour of rain. The river rose rapidly, and Arcadio hearing the beat of rain upon his thatched roof wondered. In the dim light of early morning he hurried down to the water's edge. As he had feared, the rock in which his Bible was hidden was completely covered and when the water receded the crevice was empty.

Farther down stream where the river emptied into the ocean was a happy-go-lucky fishing village where lived a story-teller. Wonderful stories he used to tell and great was his popularity among the children and grown folk too. He always had a crowd round him. No matter whether his stories were true or not. The morning after the big rain the story-teller was poling his little bamboo raft across the swollen waters of the river. He spied a black object. Quickly

and deftly he swung his narrow raft about and fished it in. A book! Always a treasured thing both then and now. He dried its pages and began to read and then to tell the stories. Marvelous stories. Greater and greater grew his fame as he delved deeper and deeper into the book. Of course no one thought about the truth of the stories. No one really expected the story-teller to tell true stories, you know.

TIMES changed. A new flag flung itself against the tropical sky. New liberties were granted. And to the fishing village came a Filipino preacher who began to tell the people stories. As they listened they interrupted, "Why, the story-teller has been telling us these same stories. Do you mean to tell us they are true?" So the preacher inquired for the story-teller and how he convinced him of the truth of his stories and sent him out to tell them with new meaning and effectiveness would be another story of itself. But what of Arcadio de la Cruz longing for his book! Well, the preacher came to his village after while and need I tell you old Arcadio sat in his audience and heard the story of the story-teller and his book found on the waters. His face all alight Arcadio cried, "O, I wonder if that wasn't my book?"

"We'll go down and see," said the obliging preacher. Into the oxcart they climbed and along narrow, winding bypaths they found their way to the story-teller's door and Arcadio's Bible.

* * * *

I've wondered, is it the love for the Book that makes our Filipino Christians so strong and true? Did I ever tell you about Eustaquio? He is just a slender student lad of one of our towns. He began attending our Protestant services, grew more and more interested and wanted to follow his Christ. His father noticed his zeal and forbade the boy coming to church. So for some weeks he stayed home, torn between loyalty to his parents and love for his new found Christ. After awhile there was trouble in the home and one of the missionaries called to see what she could do. The father said, "If this boy goes to follow you he is no longer my son."

"Eustaquio, what do you think about it?" asked the missionary turning to him.

And he, that youthful student lad made brave answer, "But, ma'am, I have just been thinking that the Master said, 'He that loveth father or mother more than me is not worthy of me,' and I will go with you. But, father, if I go now with the missionary, can't I come back home once a week for a visit?"

"No, if you go now you are no longer my son." And Eustaquio pulled his cap over his eyes and went out alone into the dark night. No good-byes were spoken because, you see, Eustaquio was no longer the son of that house.



Convention of the Ohio Ch
 Robert Moffett can be identified by his crutch.
Isaac Errett Q
 In the

Following an account of the organization of the Ohio Society in 1852, Mr. Errett said, referring to the interest of Alexander Campbell in the organization: "It may not have gone on record before, but I place it on record now, because the witnesses are here to prove it, that several years later (than 1852), when the tribulations of this society were heavy and bitter, and the best friends of the movement were almost ready to abandon it in despair, Alexander Campbell most earnestly besought and entreated that we should still persevere; 'For,' said he, 'if you fail in Ohio, my last hope of seeing anything like permanent state associations of the churches, for the promo-



Ohio State Convention of 1922 in Columbus Wh



Mary Society at Wooster, 1873

to the reader's right, is Isaac Errett.

Alexander Campbell

Below Above

tion of general interests, perishes; but if you succeed, your example will be followed in the other states, and we shall be delivered out of the helplessness that now afflicts us.' At least three other witnesses, Dr. J. P. Robinson, A. S. Hayden and J. H. Jones, are here to testify to the truth of what I say; there may be others. I am particular to record this, not because there is anything authoritative in the judgment of Alexander Campbell; but as there is so much talk these days of what 'the fathers taught,' and of the 'old paths,' and 'the old landmarks,' I am desirous of rescuing from forgetfulness an important fact for the sake of the truth of history."



International Convention Will Meet in April, 1928

Recent Achievements, Present Work, Immediate Aims of State Missionary Societies

INDIANA

The Indiana Christian Missionary Association is characteristically a system of district evangelism and county cooperation of churches, whose work is coordinated in a central office manned by a general secretary. It now has a force of seven evangelists constantly at work in behalf of the program of the Association. Under the labors of these men 859 additions were gained last year, 624 by baptism, 235 otherwise.



The five-year program contemplated the planting of 50 new churches, and an increase in the membership from 157,000 to 200,000 by the end of 1931.

The doubling of the number of contributing churches during the past year and the establishment of a business men's commission, acting in cooperation with the board of directors, are among the most significant features in the recent development of our work.

G. I. HOOVER, Secretary.

NORTHERN CALIFORNIA

The building of a brotherhood free from suspicion that will be intelligent as to the scope of the kingdom and sacrificial in its devotions and gifts to bring it to concrete realization, is the goal of all the efforts of The Northern California Christian Missionary Society.



Progress toward this goal comes through the dissemination of information about kingdom activities, hence we strive constantly to promote the reading of our papers and *WORLD CALL*.

The enlargement of the number who seek to bring in the kingdom requires constant evangelistic activity.

Fellowship in worth-while activities releases the spirit of good will and secures through actual cooperation the end sought in a strong and united body of disciples.

MILO J. SMITH, Secretary.

OREGON

Oregon Disciples of Christ have climbed from fifth to second place numerically among Protestant bodies in the last ten years. If Pentecost plans are successful may be in first place by 1930.

Asking for 9000 gain in membership (transfers from one Christian Church to another not counted), net increase of 15 new churches, "our plea" presented in 300 new fields, evangelism in every church. Seven new churches organized the past year. State board supporting evangelist and eight pastors. New fields being attacked by state forces and independent evangelists. All working together in harmony for evangelization of Oregon.

C. F. SWANDER, Secretary.



MINNESOTA

Accomplished:

One new church, 922 members added during 1926-27. Assembly property, Minnetonka, rebuilt. Value \$25,000. Increased gifts, more churches participating. Doubled subscription list to state paper. Many churches helped toward greater efficiency. Fine cooperation.



Three Year Aim:

Net gain of 2500 members; five new churches, with buildings; three parsonages. \$10,000 for state missions, 800 tithers, 1000 subscriptions to state paper. Every church attending "Laymen's Rallies" each fall. 100 young people in conference training. 10 young men for ministry. Scattered Disciples to be enrolled

in "Church at large" meeting at state convention.

NORTH AND SOUTH DAKOTA

Accomplished:

South Dakota, one new church, 270 new members, one new building. Many churches helped to greater efficiency. C. B. Osgood, evangelist, reorganized one church. North Dakota, 25 members added.

Three Year Aim:

3 new churches, 3 to be reorganized. 6 new church buildings, 3 new parsonages. 6 young men recruited for ministry. 300 tithers; \$6,000 for state missions. 50 young people in training for conference.

ADA L. FORSTER, Secretary.

OHIO

Ohio is opportunity. Teeming life is here. Metropolitan cities, great industrial areas, mining sections, wide prairies, fruit belt; and people, people, everywhere.



Ohio grows. Six millions and still adding to population as rapidly as the West.

The Ohio Christian Missionary Society serves—that is all. It has nothing else to do.

Mission Churches.—It establishes new churches, strengthens weak churches, aids burdened churches, guides perplexed churches, rescues wrecked churches, serves all the churches. Twenty-seven mission churches are on the list.

Evangelism.—That we may have a church tomorrow new blood must

be brought in today. State workers add 1,000 members a year.

Education.—Christianity is a teaching religion. The followers of Jesus are disciples, pupils. In Ohio is a comprehensive program of religious education for youth, Sunday school work, young people's conferences, training schools. For older leaders are county meetings and church workers' institutes. For ministers the minister's reading course and the institutes, both of them popular and powerful.

The Stewardship Movement.—A new thing in Ohio. Educational rather than promotional. Not an effort to extract money, but to enrich life.

New Missions.—Within a few months five churches were added to the list of missions—and one additional field worker employed. This spells imperative need to fill up the treasury. The state society serves the Kingdom through the church; serves the church by serving the youth, the leaders, the preachers. It serves the brotherhood by standing ready in every circumstance to do to the full extent of its resources the Christian thing.

Ohio grows. The Ohio society serves that Ohio may grow better all the way.

I. J. CAHILL, Secretary.

WEST VIRGINIA

Sixty-five per cent of population unchurched! 500,000 children not enrolled in any Bible school! 21 counties and 37 county seats unentered! 80 churches without regular preaching!



Would require at least \$50,000 annually to respond to appeals and enter open doors. Budget ranges near \$7,000 annually. Support work in coal fields at Chel-yan, Eskdale, Culloden, Matoaka and McKinleyville; Brandywine and Laurel Hill in Pendleton County; colored church at Bluefield; and Beech Bottom Christian Unity project. Over 2000 people, 500 children there, and no other church; 134 members now, 334 enrolled in school, 66 baptized this year; building worth \$75,000. U. C. M. S. helps with this and in support of Miss Dee Yoho, director of religious education. A real mission field! Only 35 per cent of population even nominally Christian.

JOHN RAY CLARK, Secretary.

FLORIDA

Three years ago the state board of Florida made some aims to be attained over a five year period: new members, 100 per cent increase; new churches, 20 per cent gain. These marks have already been attained and more. Our annual report for 1927 will show a gain of about 20 per cent in members and more money raised for all purposes than any previous year. All this in spite of conditions that probably no other state has experienced.



A dozen mission workers in Florida last year produced one-half as many additions to the churches as did over forty workers in one of our large northern states.

wonderful victory during the time leading up to the Pentecostal anniversary in 1930.

Florida is still a pioneer state for mission endeavor, and our people face the future with great hopes for a

ROY L. BROWN, Secretary.

ALBERTA



The past year has seen a vigorous new church organized at Vulcan, and building operations have been commenced to provide a church home for that work.

Edmonton has adopted a forward program, and is anticipating a new location and building for the capital city by the time of the Pentecostal celebration. C. W. Simpson, who has been there for five years, will continue to lead that work.

For a year past Alberta has car-

ried on an intensive evangelistic campaign, with gratifying success, and this policy will be continued. There is no finer field on the continent for a sane, aggressive evangelism.

M. B. RYAN, Secretary.

WEST WASHINGTON

This is new country developing rapidly and consequently presenting missionary problems identical with those of all mission fields. Because of over-expansion in the past our greatest present responsibility is conservation. We have many opportunities for new work when we can meet them. We do not need more preachers for this, however, but money enough to use those we have.



The two greatest achievements of the past year: Forming joint promotional relationship with the U. C. M. S., and purchase of permanent meeting ground for conventions and young people's conferences. We will have our first young people's conference next summer.

We stress evangelism, Christian living and stewardship.

We are planning a great three-year Pentecost program and building several new houses of worship.

RAV E. DEW, Secretary.

SOUTH CAROLINA

Our educational system is becoming one among the best in all the south; the state and federal system of highways is making a veritable network of good roads; the developing of the tremendous water power is inducing enterprises from other states to locate here. The great plea of the Disciples of Christ is badly needed in the midst of all this development. We have but two self-supporting churches in the state. All other of our churches are weak and the majority in remote sections. Other bodies are still practising the old and antiquated methods as to conversion and Christian activities. The United Christian Missionary Society has splendidly aided us, but with all that it has been inadequate to meet the situation. We could be using a dozen good preachers all the time and in strategic places if we had the funds to pay them.



W. P. JORDAN, Secretary.

COLORADO

Colorado has ninety thousand square miles of missionary territory. Over this are scattered 78 churches. This state is growing rapidly in wealth and population. The number of churches has remained stationary for many years. Due to the change from mining to agriculture mining town churches have died about as fast as they have been organized in agricultural sections. This process is about over with us and we hope to see our churches increase in number and strength.



Last year was marked by three advances: We began cooperative efforts with the United Christian Missionary Society; a secretary was secured to give his full time in executive duties of the State Society; a spirit of co-

operation has been fostered and is growing rapidly. In light of this the last State Convention adopted a forward-looking program of five years.

Conservation of present churches, planting of new churches, developing of financial support both annual and permanent are the major lines of this development. A full time evangelist, cooperative pastoral meetings, financial rallies, conventions and educational methods will be the tools with which we labor.

C. C. DOBBS, Secretary.

MISSOURI

Recent Achievements.—Full-time, self-supporting city church, over 150 members with new building in three years. Full-time town church, 135 charter members from single evangelistic meeting; also, house secured at once for same. Reorganization of two churches in strategic centers after nine and seven years' inactivity. Both buildings improved. About \$20,000 added Permanent Fund last few years. State paper, *Missouri Message*, one year old, nearly 3000 paid subscriptions.



Present Work.—Evangelization, organization, development, enlistment; five effective district superintendents of missions; three successful district evangelists; trained county pastor-evangelists in special work in four rural counties; excellent part-time county workers; more effectual cooperation of groups of churches through joint boards.

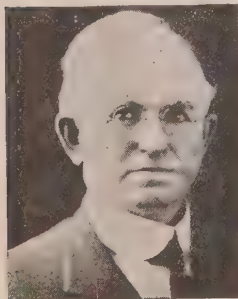
Immediate Opportunities.—Evangelization, 2,000,000 people unreached; education, 800,000 of school age in rural Missouri not in Bible school; organization, over 200 unchurched rural communities; extension, 40 rural counties ripe for special work by pastor-evangelist.

C. C. GARRIGUES, Secretary.

TEXAS

The vast area of Texas, with its rapidly developing sections, offers the greatest home missions field of America.

The wonderful valley of the lower Rio Grande, the California of the south, is rapidly developing its cities, its groves of oranges and grape fruit and its winter gardens. In the new town of Edinburg, our district superintendent, LeGrande Pace, organized a new church with above 100 members in less than 60 days, purchased a good church building and parsonage for \$9,000, and raised money for half time preaching.



In the great new oil fields west and north of San Angelo are many new towns with from 2,500 to 10,000 people and almost no churches. This is virgin territory where our plea for union promises large fruitage.

In the Panhandle territory, great ranches are being divided into farms, and thousands are hurrying thither to make their homes. Scores of new towns ranging up to 25,000 people have sprung up almost over night. At Panhandle, 10,000 people, our district superintendent, Jasper Bogue, organized a new church in less than 60 days with 150 members, raised \$2400 for pastoral support and put on a fine building program. The first missionary offering of this new church was a thank offering of \$200 to Texas missions.

In a new section of Amarillo, where more than 25,000 people live, with the hearty cooperation of F. W. O'Malley and his splendid First Church, state evangelist W. O. Dallas has organized a new congregation of 250 members and begun a \$90,000 building program, all in less than 90 days. Other victories equally as great have been gained. We are in "*Our Pioneer Days*." We need not less than \$100,000 per year in offerings

and not less than \$500,000 in endowment to meet these mighty challenges. "Come over and help us."

J. B. HOLMES, Superintendent and Treasurer.

ARKANSAS

Today every church in the state that supports a minister for full-time service is supplied. All but fourteen of the part-time churches have also been thus furnished. In cooperation with the United Christian Missionary Society we have maintained a highly successful young people's conference and secured a leadership training school for every district in the state.



The state missions program is a pervasive spirit that makes for unity in teaching and service; starts new churches, helps churches in building; trains in stewardship, secures pastors and evangelists for churches, issues *Arkansas Christian*, assists in adjusting local problems, looks out for young men for the ministry, conducts daily correspondence with individuals

and with churches.

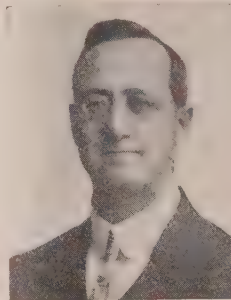
Two incontestable results come to the churches thus working together: joy in seeing the state evangelized, increased and enriched spiritual power.

J. H. FULLER, Secretary.

TENNESSEE

We are just entering on the fifth year of our Five-Year Program in Tennessee. The definite objectives of the program have challenged our churches in a splendid way. The result

is a deeper interest in state work and a more liberal and loyal support. We are coming to see that in state missions we have a cooperative task which is fundamental to the larger task of world Christianization.

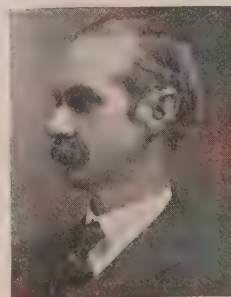


At our last convention we inaugurated a pre-Pentecost campaign to culminate in 1930. This campaign includes still further development along the general lines of the Five-Year Program, especially stressing evangelism. This is the big task immediately before us in Tennessee. We hope to catch the old-time passion to preach the gospel everywhere. The field is white. A thousand communities are calling. We are getting ready to answer this call. Our slogan is: "Tennessee for Christ."

M. D. CLUBB, Secretary.

MARYLAND, DELAWARE AND DISTRICT OF COLUMBIA

This society celebrated its fiftieth anniversary last May. We have only fifty churches, with a membership of 11,500, but we are rendering good service to the Kingdom. We recently



organized two new churches and brought two mission churches to self-support. We are now giving special attention to supporting a number of missions, and promoting the Pentecostal program and aims. There are a number of challenging opportunities to organize and establish new churches, and it is the purpose of the board to secure a special evangelist, if possible, to hold meetings and plant churches as well as to conduct meetings in a number of mission churches with the purpose of strengthening them.

P. A. CAVE, Secretary.



SOUTH IDAHO

Twenty-two churches, sixteen ministers. Fourteen churches have full-time preaching, four have half-time and four no regular services.

Total membership 4400; additions during past year 675.

Our best work during the past year was in engaging a man to go to churches having difficulties, financial and otherwise, and help them out. F. L. Cook was engaged for this purpose and he did a world of good for us. We are continuing this work.

There are several places in South Idaho where New Testament churches should be started, but we lack money and men.

A. E. JOHNSON, Secretary.

ILLINOIS

The Illinois Christian Missionary Society is a state-wide efficiency organization for constructive and reconstructive evangelism. It has an unbroken history of seventy-six years and



has organized at least one-third of the full-time churches in the state. It cultivates fellowship with all the missionary, benevolent and educational agencies of the brotherhood and has a word of encouragement for everyone who serves the Lord. It supports three full-time evangelists, encourages volunteer evangelism and exchange meetings and gives the hand of fellowship to those who are devoting themselves to evangelism. During the past year its office and field force has entered 400 items of achievement on its

records, making contact with at least one-third of the churches of the state. It helps preachers locate, interests itself in getting new parsonages and has a far-reaching building program for houses of worship. It does its best to observe Illinois Day, the first Sunday in November, and believes that every church should have fellowship with its program. It is the servant of the people, giving the brotherhood of 700 churches with their 125,000 members an opportunity to express itself democratically.

H. H. PETERS, Secretary.

KANSAS

The Kansas society was organized in 1858, when there were only six churches and less than 300 members in the territory.

More than 200 churches have been established, and 51,000 members added by state society workers, including more than half of our present Kansas churches.



In recent years new churches have been established in county seats, including Ness City, St. John, Ulysses, Hays, Syracuse, Meade and others.

Many closed church doors have been reopened. In a few cases abandoned properties have been sold, and the proceeds held as trust funds, to be returned whenever a church is re-established in that community. One was recently returned, and another will be very soon.

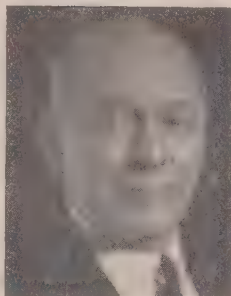
Kansas was the first state to have a state-wide pre-Easter evangelistic campaign; four years before it was adopted by the national convention.

The Kansas society has inaugurated work with students at the state college centers, in cooperation with the churches in these communities.

Our great task for the immediate future is the successful carrying forward of the Kansas Christian Crusade, for \$500,

000 for various types of our Kansas work, especially the work with students at the five state college centers.

JOHN D. ZIMMERMAN, Secretary.



WESTERN PENNSYLVANIA

We are seeking much larger budget receipts in order to take up the new work that awaits us; to give our attention to the inviting nature of Pennsylvania's communities built up around steel, coal and coke, with assured futures; to make our coming state convention the starting of a three-year Pentecost program in the churches, local societies and woman's organizations. We have a conference on that conducted by H. H. Peters,

a member of the general Pentecost committee, at our coming state convention, and a luncheon program on that topic with Peters as the speaker.

H. A. DENTON, Secretary.

LOUISIANA

The Louisiana Christian Missionary Society does its work in the state in cooperation with the United Society. The greatest achievement of the year was the establishment of a new church in New Orleans. It is planning to secure a full-time state evangelist for the coming year. Splendid work has been done in keeping the pulpits filled. At one time during the year every church in the state had regular preaching.

Dr. E. L. Thompson, pastor of the Central Church, Shreveport, is the efficient president.

The state office is in the St. Charles Avenue Church, New Orleans.

CHARLES C. THOMPSON, Secretary.

IOWA

The Iowa Christian Missionary Society made substantial gains this past year. A year ago there were 193 ministers at work in the state; the number increased to 232, a gain of 39. A



year ago there were 219 churches with regular preaching, 46 churches were added to the list giving us 265. The State Society reorganized two new churches, Springhill and Harlan. Harlan has a located man and is doing splendid work. The society held 14 revival meetings. The secretary assisted in dedicating six churches. Several churches were assisted in raising their finances. Fifty-six ministers found pulpits through the State Society. Numerous churches consulted the state office on many matters. More than 900 interviews

were held in the office. The secretary visited 102 churches, rendering specific service to each. \$26,000 was the sum added to the permanent fund. The number of contributing churches to state missions was increased nearly 100 per cent. A monthly paper is published. Recently an additional evangelist was added to the workers. Thirty-five conventions were promoted. A young people's conference was held. The best work done was that of promoting a better feeling and fellowship in the state.

J. ARTHUR DILLINGER, Secretary.

NORTH CAROLINA

Our state service within fifty years has built to self-support sixty-six churches. Among these are: Raleigh, Winston-Salem (4th St.), Asheville, Wilson, Washington, Greenville and Greensboro. Raleigh Church coming to self-support in 1926, with its adequate equipment and loyal growing membership is a conspicuous example. State service now sustains twelve missionaries, of whom ten are located pastors in strategic fields and two are special workers for the whole state field. Disciples face challenge to occupy progressively the most promising of seventy-five un-entered fields known already to have resident Disciples of Christ, but each without church home. Two hundred per cent numerical growth within last twenty-five years indicates favorable soil and conditions conducive to growth.

C. C. WARE, Secretary.

SOUTHERN CALIFORNIA

Achievements: Accepting C. C. Chapman's challenge to create California Christian College; erecting some splendid church buildings; building California Christian Home for the Aged.

The goals of our three-year program:

1. To establish twenty-one new churches.
2. To bring all mission churches to self-support.
3. to add 25,000 to church membership.
4. To baptize 7500 converts.
5. To raise \$330,000 for all mission work.
6. To help with the National City Church.
7. To deepen the spiritual life of each church.

8. To revive the Christ passion of 60,000 unattached members in Southern California.

9. All Christians personal evangelists.

10. All interested in a world-wide program.

Southern California expects to do her part in making the 1900th Pentecost the greatest day for the Church of Christ on earth.

WALTER SCOTT BUCHANAN, Secretary.

EASTERN PENNSYLVANIA

The society dates back nearly a hundred years to the "Pennsylvania Christian Conference." Fifty years ago we had a group of about fifty churches, mostly rural. Today we have only about 11,000 members in the midst of about five million people. We have established and fostered a dozen churches in the very best of these great cities. We have also entered a number of smaller cities and county-seat towns. These former mission churches now constitute nearly half of our numerical and financial strength. We are entering new fields as rapidly as funds justify.

Series of sectional conferences will bring before our widely scattered people not only the needs of the co-operative agencies but also the problems of the local churches. An Eastern Pennsylvania paper is also being projected. A definite Pentecostal program will offer a working program of progress for the next three years.

E. C. LUNGER, Secretary.

OKLAHOMA

Oklahoma has two million people without church relationship. Our program proposes: First, a vigorous service in behalf of one hundred small churches, most of which are located in populous communities.

Second, a vigorous rural evangelistic program to be followed up with the most effective plan of permanent service we may be able to devise.

Third, to meet the religious needs of 2500 Christian Church young people in our state supported colleges, through the college town church.

Fourth, to answer the call of 200,000 industrial workers, 120,000 American Indians, and 60,000 Negroes.

To make possible this enlargement a definite five-year program has been launched on the basis of a minimum of sixty thousand dollars per year. Our state society has called to its service as director of the enlargement program an outstanding layman, Joe L. Pope.

D. Y. DONALDSON, Secretary.

PROVINCES OF CANADA

The Maritime Society, 27 Peters St., St. John, N. B., assists the Maritime churches as it has funds and opportunity. Under its direction W. J. Johnston has been visiting the churches since March 15. To July 31, eighty-eight were added to six churches, and other churches encouraged. This work is to be continued throughout the next year, and we plan to revive one church and organize at least one new church this year. The outstanding need at present is for efficient ministers who will work for moderate salaries.

W. J. JOHNSTON, Secretary.

NEBRASKA

The first sermon preached on Nebraska soil by any follower of Jesus was by Foster, a Christian preacher, June 15, 1845.

The first town established in Nebraska, Brownville, was organized by a Christian preacher.

The first church for white people established in Nebraska territory was the Christian church at Brownville.

The first state missionary society in Nebraska was organized in 1863, with six churches and about 300 disciples.

The permanent organization of the Nebraska Christian Missionary Society was formed in 1867, the year Nebraska became a state. With the organizing of the state society came the planting and growth of our churches, the founding of Fairfield and Cotner Colleges and the achievements of the years.

During sixty years the society has organized 166 churches, baptized 10,041 converts, and added a total of 18,691 to Nebraska churches. The total receipts for sixty years have been \$205,288.34.

During 1926-27 the society supported eleven mission pastors in strategic fields. Seven evangelists conducted twenty-two meetings under the state board. Two dead churches were re-organized and 102 churches assisted in other ways. There were 420 baptisms, a total of 633 added by state workers.

JOHN G. ALBER, Secretary.

NEW YORK AND NEW JERSEY

Last year the Society assisted the following fields: Cortland, Dunkirk, Endicott, N. Lancaster, Pembroke, Columbia Avenue Rochester, Ridgewood Heights Brooklyn, Schenectady, University Buffalo, Kensington Buffalo, and Versailles. \$8,182.22 was spent on these fields, \$3,000 of which was given by the United Christian Missionary Society.



Last year the New York and New Jersey churches raised for all purposes \$344,409.40 and for missions and benevolences, \$43,660.37.

New York and New Jersey present many outstanding opportunities for work of the Disciples, but the cost of starting work and establishing work here is very great.

Last year the Columbia Avenue and the Rochester and University Church, both in Buffalo, assumed self-support. Enough assistance was given to each of these churches to bring it along to self-support in a very short time. At the present rate of missionary giving they will soon pay to our organized work many times what has been spent in developing them.

There were three new churches dedicated last year, the approximate cost of which was \$350,000. Two of these were in new fields where the society is at work, Dunkirk and Brooklyn.

CARL S. VAN WINKLE, Secretary.

ONTARIO

Reviewing cooperative effort we find the rural work struggling and the urban gaining. In Toronto, Hillcrest, Central and Keele Street are achievements; in smaller cities London and Windsor a growing cause. In rural centers Selkirk and Sweet's Corners have been successfully handled. Evangelism prospects brighter and demand growing. We stress also intensive leadership training, with growing and gratifying results. Through the All Canada Movement, in which Ontario is leader, we are evangelizing as fast nearly as we can absorb but expect to increase the ratio when our ministerial training college produces men. A national habit of religious conservatism demands sane, constructive methods.



Our hope and expectation for the cause grow as we learn to "work together."

REUBEN BUTCHART, Secretary.

KENTUCKY

The Kentucky Christian Missionary Society is the oldest missionary organization among Disciples of Christ. In the ninety-five years of its history there has not been a year without a convention, a day when it was not functioning, or a minute when it did not have men preaching the gospel. More than half the churches of the state, some of the strongest, owe their existence to the society.



November 9, 1925, the society was in debt \$13,423.89. This has been reduced to \$4,200.00, and we expect to pay the rest by the state convention in September. Since the above date, the permanent fund has been increased \$32,500.00.

We are planning an endowment of a quarter of a million dollars, \$100,000.00 of which is to be raised by Pentecost, 1930, the balance by the state convention of our centennial anniversary, 1932.

We have adopted a Pentecostal program and are urging the churches to do the same. New policies are being shaped. We have already put a superintendent of missions, Burton L. Hoffman, in Western Kentucky; and will supply Eastern and Central Kentucky when funds permit. Special attention will be given to the rural church, as more than 90 per cent of our churches are rural.

ALLEN WILSON, Secretary.

SASKATCHEWAN

This society, consisting at first of two churches and a few scattered disciples, has secured the planting, at a cost of over \$20,000 of two churches, in their own buildings and provided



with parsonages, in Saskatchewan's two largest cities, Saskatoon and Regina. Missionaries of the United Christian Missionary Society have in these churches enrolled about 300 members, although many of these have been lost to the churches in Saskatchewan by removals to other places. Plans for the future include the planting of churches in other cities, as in Moose Jaw, Prince Albert, Weyburn and Battleford.

WILLIAM G. KITCHEN, Secretary.

MICHIGAN

Michigan in most things stands at the top. In religious affairs she is not far behind. The rapid growth of the automobile industry and the extension of good roads have challenged religious forces to make good.



The Michigan Christian Missionary Society is alert. Several fine church sites have been snapped up. In Flint we bought a fine location for \$7,500 and resold for \$27,500. Pontiac purchased a brewer's estate for \$17,000 and recently disposed of it for double the purchase price. Battle Creek secured the finest church location in the state—a whole acre of ground on East Main Street. The state society has secured and developed a tract of land on Crystal Lake for summer assembly purposes.

The grounds are now valued at no less than a quarter of a million dollars.

Grand Rapids, Muskegon and Bangor have each erected splendid edifices. Traverse City now has the largest church building, among our people, in the state. Lansing recently dedicated a beautiful house of worship, just off the main artery, near the Capitol. Detroit is now putting up a magnificent temple. It is centrally located and when completed will represent, with grounds and equipment, a million dollar investment.

J. FRANK GREEN, Secretary.

SECRETARIES EMERITI

The secretaries who are now in active service were of one mind in wishing to give special recognition to ex-secretaries who are still living, and particularly to those who gave many years of devoted labor to the state organizations. Several of them were in the service so long that their names became synonymous with the names of their states, like the Scottish farmers who lived on one place so many generations that the name of the farm became the surname of the family. To represent this group we undertook to get the photographs of the six men who, as we remember, were longest in this field: H. W. Elliott of Kentucky, J. Fred Jones of Illinois, B. S. Denny of Iowa, W. A. Baldwin of Nebraska, George E. Lyon of Kansas and J. C. Mason of Texas. The list was completed too late for this issue and the photographs will appear in November.

We Are Able

By OREON E. SCOTT

The photograph represents imperfectly the superb building of the Union Avenue Christian Church, St. Louis. Mr. Scott was one of the leading spirits in its erection and in advancing the church's missionary program at the same time. The church's revolving electric cross, donated by Mr. Scott, is one of the landmarks of the city.



PERHAPS the most spectacular undertaking which has ever challenged the Disciples of Christ is the National City Christian Church; and no other undertaking of this great brotherhood has ever promised quite so much in the way of continued and lasting promotion of the Cause and Kingdom. When the architects have planned and the builders have finished that stately and impressive House of God which will be erected on the broad terrace facing Thomas Circle in the very center of the nation's capital, there will have been placed there a building which will merit the admiration of generations yet unborn and will be the pride for all time of every Disciple of Christ.

No more beautiful thought could have been conceived than that this acre of ground at the heart of the world's capital should be dedicated perpetually to the service of God and to the promulgation of his religion, in a way to stimulate not only devotion to Christ but the love as well of the good, the true and the beautiful. This House of God, to the erection of

which so many thousands shall have contributed of their means, and which shall be remembered in the prayers that arise from so many altars, will in every sense of the word, like a light that is planted on the mountain top, disseminate its rays to the uttermost parts of the earth. As the millions shall in years to come walk the streets of this great capital city so shall they carry away with them the memory of this church and the cause it was built to promote. It will tell the story of Jesus to thousands who otherwise would never have heard it in the beauty of its simplicity.

It seems hardly appropriate to speak of such an enterprise in terms of dollars and cents, yet when we do consider it in those terms, and contemplate the power and influence of such an undertaking, its cost appears insignificant. We are indeed a great brotherhood: great in numbers; great in influence and great in sacrifice; great in achievement and great in wealth, and I trust that I may truthfully say great in generosity and vision. It has been shown that of the four

thousand million dollars annually expended in the administration of the federal government, the Disciples pay about one-fortieth, or more than one hundred million dollars. The goal of this enterprise has been set at \$1,750,000, to be contributed during a period of three years, or at the rate of a little less than \$600,000 per year. When we place this alongside the Disciples' \$100,000,000 of the annual appropriations made by Congress we see that it is less than one dollar to each one hundred fifty dollars so appropriated; in other words, less than two-thirds of one per cent.

To ask such a body as the Disciples of Christ to contribute less than one dollar per capita for such an undertaking is but a modest appeal. Our magnificent churches all over the land probably represent an investment of more than one hundred dollars for each member of the local congregation. As this great building in Washington is to be the common property of all of us, it should not seem difficult for us to contribute annually for three years an amount equivalent to less than one-third of one per cent of what we have already given to build the churches occupied by the congregations of which we are individual members.

The Union Avenue Christian Church in St. Louis, of which the writer is a member, represents an investment of more than one hundred dollars per member, and the communicants of that church are contributing an average of more than twelve dollars per member toward this National City Christian Church. Hundreds of churches all over the land will do equally well. These figures have been mentioned that the reader may realize how small after all is that which the brotherhood has undertaken to do,

and how really, if our undertaking had been ten times as great, it could have been achieved without any real sacrifice upon the part of anyone. How insignificant is the \$600,000 per year which we are asked to contribute for the next three years when compared with the expenditures made by the Disciples of Christ alone of \$20,000,000 a year for coffee and tea, or the nearly \$200,000,000 a year for automobiles.

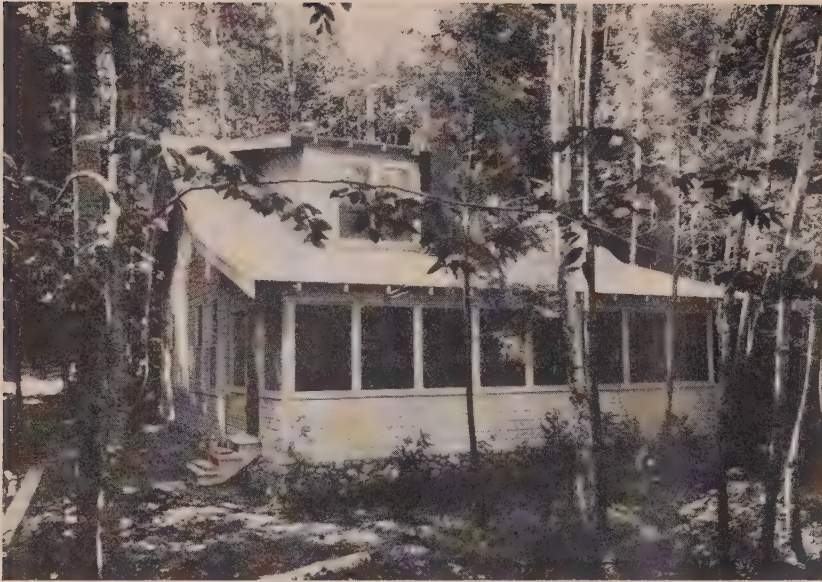
The aggregate taxes, federal, state and local, of America amount to more than eleven thousand million dollars per year, the Disciples' share of which is nearly three hundred million dollars, and six hundred thousand dollars per year would be only one dollar to five hundred of what we expend directly and indirectly in the payment of taxes. After all it is only a personal matter, this thing of contributing to any cause, whether it be for the upbuilding of humanity or the gratification of our own selfish appetites and desires. Every one of us can give generously to this cause and when the day is done forget the expenditure and in no way have deprived ourselves of anything that makes for life and happiness. Generosity, like selfishness, is a matter of habit, but when one is liberal and endeavors to advance a good cause he has a joy and satisfaction that can never come to the man who centers all in himself and in personal enjoyment and pleasures and the gratification of self and selfish pride.

Everyone who contemplates the good that will be done by a great church in this great city will resolve to have a part in such a great undertaking, and that part commensurate with the ability and the appreciation of what Christ and his church have done for the world, for the nation and for himself.



Location of the Proposed National City Church on Thomas Circle

All of the buildings on the terrace, including the light one on the corner and the dark one partially hidden by trees at the left, stand on the church site. At the right is Luther Memorial Church, and at the extreme right the Vermont Avenue Christian Church.



Prof. W. C. Morro of Texas Christian University has his summer home here



Frankfort on Lake Michigan is the nearest city—four miles from the assembly grounds—the harbor for the Ann Arbor Car Ferries



The trip across Lake Michigan is comfortably made from Chicago via the Michigan Transit steamers in sixteen hours

Crystal Beach Christian Assembly

By ROBERT M. HOPKINS

TEN years ago the Michigan Christian Missionary Society decided to establish a summer colony and assembly grounds capable of serving all the brotherhood. Many attempts had been made in previous years in this and other northern states to provide such summer homes for our people, most of the attempts being made by individuals or groups of individuals. This enterprise however was undertaken in an organized way by the brotherhood of Michigan and was presented to the state convention of 1917, meeting that year in Cadillac, for approval.

The Ann Arbor Railroad offered as a suitable site for consideration an attractive piece of land comprising about 160 acres with a mile and a quarter of beach frontage on Crystal Lake in Benzie County near Frankfort, the Lake Michigan terminus of that railroad. This site was offered to the society on condition, that certain improvements should be made upon it within a period of ten years and on the further condition that an assembly should be held here every year for this period of time. The State Society enlisted the support of the Bible school department of the American Society, now the department of religious education of the United Society, in providing these assemblies, and appointed a



Sunset on Crystal Lake and from Betsie Bluff on Lake Michigan is the time that lingers longest in the memories of Crystal Beachers

Commission, now composed of twelve representative men, to undertake the required development.

Year by year the meetings at Crystal Beach have increased in their interest, and year by year the required improvements have been added, until with the summer of 1927 the terms of the contract with the Ann Arbor Railroad have been completed.

In Crystal Beach Christian Assembly, as the place is now called, the brotherhood has had given to it the most valuable property of its sort that it has ever acquired. It is an accomplishment that the State Society may well be proud of. The land with the increasing prices of Michigan property is now valued at a quarter of a million dollars, and the improvements thereon are worth about a hundred thousand dollars.

Special care has been taken to provide all possible comforts and conveniences and to insure sanitary conditions. Electricity was wired to the grounds early in the ten-year period and is now in every cottage and general building on the grounds. An abundance of cold, clear water is available. Precautions have been taken against typhoid and other ailments customary on summer grounds; indeed the sanitary arrangements are as nearly perfect as can be obtained.

The character of people who have already been drawn to Crystal Beach is most excellent. Many of our educators are found there each year. Preachers pronounce it a delightful place for their vacations.

The Michigan Christian Missionary Society is prepared at Crystal Beach to serve as host to our whole brotherhood. A summer colony second to none is being created here. It is one of the most notable achievements of a state missionary society.



Crystal Lake is a beautiful lake—"the Galilee of America"



To reach Crystal Beach by rail, the Ann Arbor Railroad provides good service from Toledo, Ohio, and St. Louis, Mo. and all Michigan points.



The good roads of Michigan make the trip by automobile a real joy ride. U. S. 31 is the most convenient route from the south and is paved



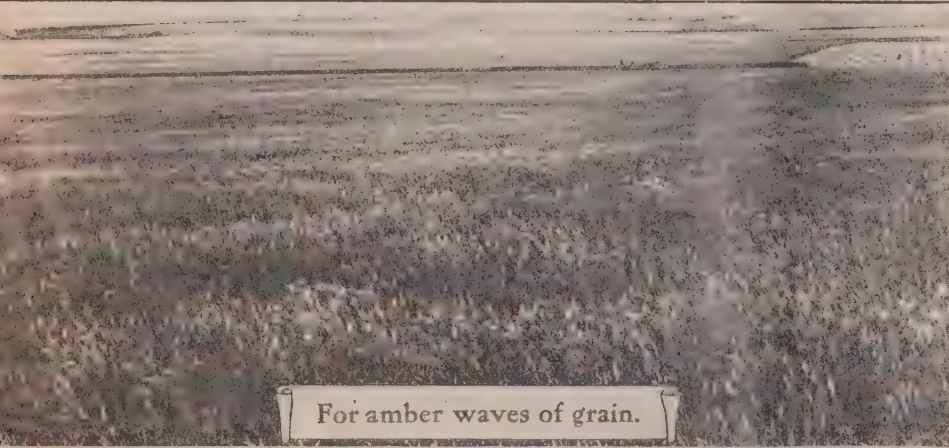
Life is at its best at Crystal Beach in the cottages. This is "Martinhurst"—the home of the chairman of the Assembly, Albert H. Martin of Grand Rapids



O beautiful for spacious skies



O b



For amber waves of grain.



For purple mountain majesties



Above the fructed plain!

Americ

O beautiful for spacious skies,
For amber waves of grain,
For purple mountain majesties
Above the fructed plain!
America! America!

God shed His grace on thee
And crown thy good with brot
From sea to shining sea!

O beautiful for pilgrim feet
Whose stern, impassioned st
A thoroughfare for freedom be
Across the wilderness!
America! America!

God mend thine every flaw,
Confirm thy soul in self-contro
Thy liberty in law!

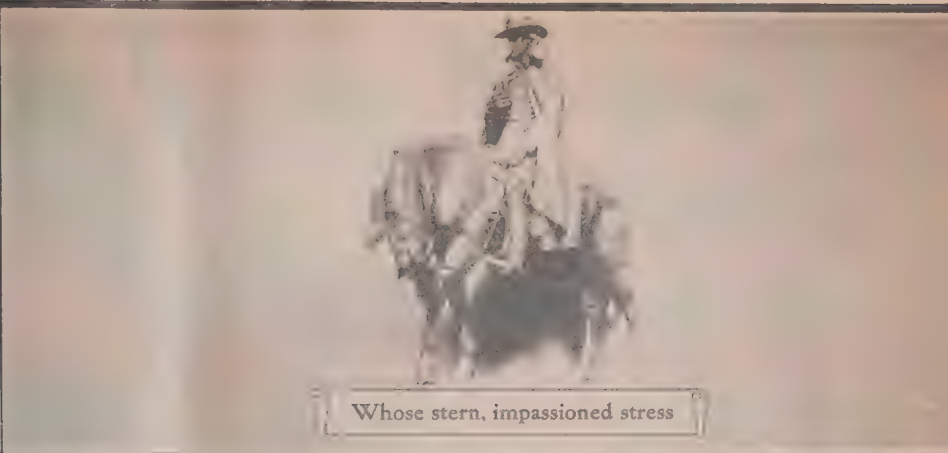
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O b



feet.



Whose stern, impassioned stress

Beautiful

Beautiful for heroes proved
 Operating strife,
 More than self their country loved,
 And mercy more than life!
 O! America!
 God thy gold refine,
 Success be nobleness,
 Every gain divine!

Beautiful for patriot dream
 Sees beyond the years
 Lustrous cities gleam
 Rimmed by human tears!
 O! America!
 Shed His grace on thee,
 Crown thy good with brotherhood
 From sea to shining sea!

—KATHARINE LEE BATES.



A Thoroughfare for Freedom Beat



...ross the wilderness!



proved



And mercy more than life.

Foreign Missions Begins at Home!

By HATTIE MENZIES

NATIONALLY, we are labeled, not only by the great principles of our constitution and laws, but also by our manner of applying and enforcing those principles and laws.

In non-Christian lands they look upon the conduct of white people as expressing the customs and manners of a Christian civilization. They go to a movie and the film produced portrays white people—to them Christians—and whatever that film shows is to them linked up at once with Christianity. The oriental countries have become the dumping ground of censored films—often degrading and licentious. Do you wonder they say, "Away with Christian civilization," when they see one man breaking up another's home, or a woman causing the downfall of a young man. "If that's Christian, Mem Sahib," says an educated Hindu, "I do not want my wife to leave her closed apartments or be educated."

When our citizens visit other countries as tourists they do not all give the message that Christian citizens should give. A ship comes into port, some hundreds of Americans come ashore. Hotels are already flooded with preceding shiploads with their cargoes of souls who are advertising their native land, its manners, its character, its business principles, its culture, its religion. They file into the dining room where all is in perfect order and quiet, and white-clad, brown-skinned waiters stand in respectful attention. Unrestrained free western atmosphere quickly overruns the dignity and reserve of the place, and for a time the waiters are stunned by what to them seems unpardonable lack of good breeding.

The custom of the East is to go to the table in quiet, refined bearing but by the time this group of boisterous and greedy tourists is seated, upsetting the location of tables and chairs, these keen readers of human nature in the East have formed an opinion hard to dislodge. Then comes a second shock as the crowd begins to order.

There is a big man who has his mind set upon a juicy steak. He has always had "*What he wanted in God's country.*" He sees no reason why he should not have what he wants wherever he is, cost what it may. What cares he for the fact that he is in a country where *cattle are worshipped*—not fed for market.

The first thing evident to an unprejudiced, open-minded observer is that they have forgotten they are ambassadors of a great country standing for great principles, and that they are guests of another great country with principles thought to be as good by its citizens, who have known no other. To forget we are guests is next to an insult. Need we wonder, after several shiploads of such representatives, that we are termed the

most gluttonous, most discourteous of all peoples?

The principle upon which our government was founded, coupled with our educational advantages, both enhanced by that for which our religion stands, attracts numbers of students to our shores. These students are from all walks of life and are fitting themselves for different vocations: dentistry, engineering, medicine, teaching, politics. When these

A Reverie

A manuscript written, accepted, published—lauded,

A painting finished, honored, hung in treasure's house,

A statue perfectly carved, placed in halls of fame,

A tapestry woven with a weaver's skill, of priceless value,

A piece of music stirring thousands with its pathos, joy and power,

A drama evolved, presented, applauded—of world renown,

That's art! *career, joy, satisfaction!*

To write eternal joy on human souls,

To paint *life's vision* with the Master's love, sacrifice and power,

To carve purity, faith, hope, in breathing, functioning human flesh,

To weave in life communal, sympathy, comradeship, brotherly love,

To tune pulsing life in with the infinite,

To teach young and old to play "*life's play*," clean, square and consistently,

That's *life, joy exceeding, glory eternal!*

The one we may do the *other* we should not leave undone.

Few have the gift of the *one*, all can *give of the other*.

—HATTIE MENZIES

students enter our borders it is a real testing time for our national life. For they have before them continually the fact that we call ours a Christian nation. Their experiences are not always happy as many testify. A young Greek who had been in America studying engineering for six months said, "You have a very talkative religious life, but not 'a walkative' religious life." His heart longed for an abiding, living, loving, expression of the Master's teaching, and he was disappointed not to find it.

When a student comes to any of our colleges he is measuring the life there by the teachings of Christ he has imbibed in his own country and what he has seen

expressed in the lives he has come in contact with. He expects integrity; he knows Christ taught it. He expects courtesy; he knows Christ was always kind, sympathetic and courteous. He expects good moral living; Christ stood for good morals. He expects modesty, discretion and womanly conduct, and he finds silly, effusive, thinly clad girls.

Another visitor, Dr. Rama Rao, a delegate from India to an international medical congress in Toronto, is quoted as saying, "The nonattainment of the Christian ideal in America, the country which boasts particularly of being Christian, is particularly noticeable to any Indian who has occasion to go there. I landed in San Francisco, and my first experience was being asked to leave a barber shop. They refused to serve me because of my color. In hotels I was refused a room for the same reason. In restaurants two white men got up and left the table and excused their actions. It resulted in my being obliged to have my meals sent to my room."

What missionary message can an individual or nation have when it seems only a theory, an unattained goal? How blighting is the influence to the little rising church, struggling with the powers of darkness in a foreign land, when these same students go back and air their grievances, disappointments, disillusionments.

We are, however, somewhat consoled at this present juncture in India because of the construction that many have put upon this condition of things. They have seen the power of Christ in many lives and in many institutions, and so they believe Christ is powerful and has a worthy program to follow. They crave Christ, and as one of their number has aptly put it: "We do not see Christ in western civilization, although it has many things beneficial. We do not see Christ in church organization, though necessary it may be. We do see Christ in sacrificial, loving service, a love that lifts up and heals the broken-hearted with healing balm of the Master's love and power, the utter giving of one's self down among the lepers in their terrible condition of physical helplessness, down among plague stricken refugees helping to put away their dead; down in hospitals where the rotten to the core are cleansed and made to pulsate with new life; down in the orphanages where countless diseased, starving children have been taken, cleaned up and made an honor and blessing to their families, communities and nation; down in the schools that give every child the right to grow mentally. In these ways India sees Christ. It is so in every nation and with every people. In proportion as we individually go out and live his teachings in America or in India, will the world say, "We, too, would see Jesus."

The Experiences of One Month

By W. H. FONGER

THE month of February was one of the busiest months I have had since coming to the Philippines. It was a month of institutes. Miss Adamson, head of our Girls' Training School in Laoag, helped us the entire month and we very much appreciate her service.

On the first day of February I went with Dr. P. C. Palencia to Badoc, one of our churches, where we held an early morning prayer meeting prior to the beginning of the work of building a new chapel. Many of the members came for that service and remained to work. They brought food with them and both men and women worked all day without pay. They were digging the trench for the foundation and skilled labor was not needed. The chapel got a good start that day. Among those who came to work that first day were three women, two of whom were past fifty-five years of age and the other past sixty, and they worked as hard as any of the others.

The next day I went to Pinili, where I met Miss Adamson and Mr. Morales, one of our young pastors from Pocos Forté. That afternoon we began our institute. We had five classes each day for a week, one in outline study of the book of Luke, one on the history and organization of the Sunday school, one on the church of Christ as found in the New Testament, all of these conducted in the local dialect for the older people. Two other classes were in English for the fifth, sixth and seventh grade students of the public schools. We had an average daily attendance of about twenty in the dialect class and twenty-five or thirty in the English class. Every night we held a meeting in the chapel where Pastor Morales preached, and following the sermon we showed pictures presented to us by the Tampa, Florida, church some time ago. During the week we baptized nineteen people, adults and young people.

After spending one night in another town 131 kilometers from Pinili, in order to keep a promise made some time before, to show our pictures there on the night of their town fiesta, we began our institute in Dolores, Abra Province, and from there went to LaPaz in the same province, carrying out practically the same program followed in Pinili. At Dolores, in particular, we had very fine classes with the students and teachers of the public school. We frequently had over sixty in the class held just after school. During the two weeks we baptized twenty-four and eight others made the confession but have not yet been baptized. Among those baptized were two of the public school teachers, and the next week after we left one of them led a mid-week prayer service and preached at the morning service on Sunday. This young man had long attended our services in Dolores and during his high school days had studied in Laoag, where he came in contact with our mis-

sionaries and enrolled in some of the Bible classes.

From LaPaz we went to Pilar, Abra, where we divided our party and conducted two institutes, Miss Adamson and Pastor Ruperto Ines helping the Bible women at one place, while the local pastor and I worked in another place.

To make a summary of the work of the month, we had forty-three baptisms in the institutes. I have taught two hours each day in class and talked much of the night in explaining the pictures, preached two Sunday mornings in the dialect, visited ninety-three homes, traveled 648 kilometers by auto and walked forty-two kilometers, not counting the necessary walking in the towns. Other baptisms by our workers in the field have not been reported in full, but two reports show six in each place.

of whom stood during the entire program. After the benediction (then almost ten o'clock) we went outside where we had a curtain hanging on the dark side of the municipal building (the equivalent of our city hall) and showed the last group of pictures on the Life of Christ. This took half an hour more.

Then we all went to the river, about half a mile distant, for the baptismal service. It was one of those marvelous moonlight nights which only the tropics can produce. The river was clear as crystal and sparkled in the brightness of the moon. The far bank of the river was low and stretched away for great distances—a bed of rocks and stones which glistened white almost like snow. The near bank was steep and rocky and as we descended to the water's edge we found



Typical village group in the Philippines

Our services are somewhat different here from those held at home, so you may be interested in a description of one we had during our week at Dolores. The people here do not object to long meetings and rather like to begin late at night. The last night of the institute at Dolores we began the church service about eight o'clock, as usual. There was a song service followed by a sermon and the invitation to which several responded. One of the classes of the institute was "The Bible and Its Books" and we had a contest. The winners were asked on this last night to give from memory all the divisions and books of the Bible, and were then given small awards. Following this Miss Adamson presented each of the members of the various classes with small certificates stating the subject studied and the grade received. All of this was inside the chapel which was full of people, many

ourselves standing along a rather narrow ledge with a wall of rock rising behind us to a height of fifty or sixty feet. Here gathered several hundred people to whom Pastor Bringas explained the meaning of baptism, after which our members sang the old familiar hymn, "O Happy Day That Fixed My Choice." After prayer, Mr. Bringas and I stepped into the water and buried eighteen with their Lord in baptism. It is our earnest prayer that they may have arisen to walk with him in newness of life. As we finished the hour was midnight—one more day was gone but one long to be remembered.

Education is the process of conquering one's environment. The widening of this circle ends only with life. Every day the world should be made new by some new acquisition of truth.—John H. Finley.

Speaking of Books

Wanted—Hymns of Brotherhood

REMEMBERING how the Savior coupled love of man with love of God, and how his especially beloved apostle declared, "How can you love God whom you have not seen when you love not man whom you have seen?" one of the marvels of Christian hymnology is that until recently we have had only one generally acceptable hymn of Christian union, fellowship or brotherhood. On all occasions when we wish to be brotherly, we have to sing, *Blest be the Tie that Binds*.

The hymn books of a generation ago had another, beginning,

"How sweet, how heavenly is the sight.
When those that love the Lord,
In one another's peace unite
And so fulfill the Word."

As this has fallen out of use, we have acquired *Onward Christian Soldiers*, *Where Cross the Crowded Ways of Life* and others. Indirectly in this class, we find the old camp meeting song, *Come We that Love the Lord, and God be with You*.

A number of notable innovations appear in the *American Church and Church School Hymnal*. Among these are suggestive orders of worship and reproductions of some of the masterpieces of sacred painting. The most notable is the large section from No. 273 to No. 342, inclusive, devoted to "The Life of Brotherhood." The section is subdivided into "Church, School and Home"; "Community, Nation, World"; and "Missions and World Peace." Even so, it is especially striking that Mr. Hackleman has found no hymn that promises to measurably relieve the burden laid upon *Blest be the Tie that Binds*, though there are two that by subject matter may be classed with it. These are *In Christ There Is No East Nor West*, by John Oxenham, and *At Length There Dawns The Glorious Day*, by Ozora S. Davis.

This dearth of fellowship hymns is not merely a challenge to all the literary and devotional talent of the church, but also a revelation of the long road which the divided and theologically minded church has to travel before it attains to the spirit that will make Christian union possible. Will there not have to be a far more passionate hunger for fellowship before conferences on faith and order can prove very effective?

A Straight Way Toward Tomorrow

THE reader will be pleased to know that this volume by the author of *The Child in the Midst* is being translated into other languages, beginning with Japan, China, India and the Latin countries. Where else could the nations better unite than in opening a "straight way toward tomorrow" for the child and, who else could better lead in this movement of re-

conciliation and cooperation than the women who have borne the major part in the Christian missionary movement of modern times?

Of the quotations which introduce each of the six chapters, two at the beginning of the first chapter are doubly worthy of preservation:

"The children pass through the period of childhood but once, and their needs cannot be met ten years hence. There is an immediacy about a child welfare program that exists with reference to no other."—Grace Abbott.

"In truth, he who has only seen man's misery has seen nothing, he must see woman's misery; while he who has seen woman's misery has seen nothing, for he must see the misery of the child."—Victor Hugo.

This chapter recounts some of the things that have been done for the children of the world since 1914. Especially noteworthy is the following statement of principles, which was endorsed by the League of Nations and has gone forth to the world as the Declaration of Geneva:

I. That the children shall have full opportunity to develop normally, both materially and spiritually.

II. That the child who is hungry shall be fed; the child who is sick, cared for; the backward child brought forward; the wayward child led back; the orphan and the destitute, taken in and succored.

III. That in time of distress the child shall be the first to receive aid.

IV. That the child shall be equipped to earn his living, and protected from all exploitation.

V. That the child shall be taught that his finest qualities should be placed at the service of his brothers.

Books Reviewed in This Issue

AMERICAN CHURCH AND CHURCH SCHOOL HYMNAL, by W. E. M. Hackleman. Hackleman Music Supply Company, Indianapolis.

A STRAIGHT WAY TOWARD TOMORROW, by Mary Schaufler Platt. The Central Committee on the United Study of Foreign Missions, Cambridge, Mass. \$.75.

GARDENS ALL THE YEAR, by Ida Withers Harrison. The Stratford Company, Boston, Mass. \$1.50.

PALM TREE AND PINE, by Edith Eberle. Powell and White, Cincinnati. \$1.25. (See page 17.)

THE GOLDEN ROOM, by Gustine Courson Weaver. Powell and White, Cincinnati. \$1.00. (See page 14.)

Any of these books may be ordered through the United Christian Missionary Society, 425 DeBaliviere Avenue, St. Louis, Missouri.

Mrs. Platt parallels each of these with the word of Jesus which first announced the same principles.

Chapter two emphasizes the place of the Christian home. It begins with the following striking quotation:

"What has the gospel done for Zulu women in the past fifty years?" asked missionary of a well-dressed, able Zulu pastor.

"I am the result of Woman's Board work among the Zulus," he answered, clapping his hands to his chest. "It is because of the way my mother brought me up that I am what I am. My mother went to school at Inanda and learned there how to care for us children. Moreover, my home is what it is because my wife learned at Umzumbe how to make it nice. Furthermore, my mother-in-law is an Umzumbe girl. She hates sin. She will have no evil in her home." "

The next chapter shows how in ever land reading must be utilized to add a broader outlook. Chapter four deals with religious education as a means of completing, confirming and correcting what the home has done or neglected to do. One cannot fail to discover that on many points our churches in America, and even our public schools, could learn something from the missionary educationists as the leaders of public education in Japan have done.

"One morning," says one of our missionaries in Japan, "the principal of a primary and intermediate school of 600 students came to the missionary home to ask about religious education for children. I invited him to go to the kindergarten and see our idea of religious education as it is worked out there. Through story, song and prayer he saw the natural way in which the children feel their relation to God, and he asked the privilege of bringing his primary teachers to visit the kindergarten. A few weeks later they came in a body, twelve of them, and studied the kindergarten until its close at one o'clock. That afternoon we were entertaining at the kindergarten teachers of the city. It was a beautiful program, studying together the nature of the little child, the teachers of our Christian kindergarten first in the lead. Our country friends stayed on through the day and for lantern lectures at night. The same principal came later to ask for a book of Bible stories which he could use at school and we gave him a two-volume set of Old and New Testament stories."

The fifth chapter treats of "Complications of the Way" and indicates the special progress being made in our changing world. In Japan, for instance, "A Methodist member of the National Diet, after many vain attempts, finally succeeded in securing the passage of a law that forbade the sale or gift of intoxicating liquors to persons under twenty years of age. In India, 'The world was stirred and felt that a great advance step had been taken when the British secretary of state for

India announced in May, 1926, that his government had this year put into effect a plan for the gradual reduction of the opium trade. By 1937 it is expected that there will be no further exports of opium from India." In China, "The educated young women who have graduated from teachers' colleges and medical schools, return to their homes, roll up their sleeves, as the western world says, and go to work. They give the benefit of their knowledge to their own people, and care for the sick and the children and babies. The salvation of China will come through such women."

The sixth and last chapter affords glimpses of progress toward world-wide friendship, such as the transfer by the request of Greek statesman of an American missionary college from Turkey to Greece, the development of the Institute of Pacific Relations at Honolulu, and the changes in the teaching of geography and history that are being inaugurated by the World Conference on Education. An illustration of the possibilities in this direction comes from Japan.

"The Glory Kindergarten of Kobe studied about the Washington Conference in Disarmament while it was in progress, and the children could pass an examination on the five principal powers represented, their flags, the number of delegates from each power, and the purpose of the Conference. One of the baby class, a reserved, silent little fellow, electrified his father one evening by blurting out, 'We must stop building warships.' The astonished father asked, 'How in the world did you find that out?' 'At the kindergarten,' was the matter-of-course answer. 'Well, I declare! Your older brothers go to the public school, but they do not seem to have learned as much as that yet!'"

The trend everywhere is fairly represented by the following statement: "Before 1900 what was wanted was sacrifice on the part of the missionaries; after 1900 it was leadership; and now it is friendship. The people who have a distinct talent for friendship are the ones who are valuable now. Their personalities are certainly of extraordinary worth."

To have a volume like this become the subject of systematic study among the most earnest women of many nations all around the world is one of the surest safeguards of international peace and one of the clearest guarantees of universal evangelization.

Gardens All the Year

A HAPPY idea was beautifully realized when Mrs. Ida Withers Harrison wrote the twelve chapters of *Gardens All the Year*. Mrs. Harrison credits Lord Francis Bacon with having supplied the inspiration through the following sentence: "There ought to be gardens for all months in the year in which, severally, things of beauty may be there in season."

With a little more labor the book might have grown into a practical handbook. But then the author would have been in danger of making the writing a task and the reader might have come to each

chapter as a duty. Now it is just a friendly conversation between writer and reader, each chapter illuminated by a preceding poem, in most instances an original sonnet.

As all the world loves Kentucky, and Lexington in particular, everybody will be pleased to find bits of history in the volume, like the description of Colonel Meade's garden in the wilderness, established in 1796, and Rafinesque's Transylvania Botanic Garden of 1824. The first of the two sonnets to Lexington is a fair sample of the poems:

"Why do I love thee?—Nay, I hardly know

Where to begin. Is it because of pride
In pioneers, strong souls unterrified,
Who went to open paths, long days ago,
In western wilds, and faced a savage foe?
Or in thy sons, who left thy streets to guide

A nation's fate, and whose names abide
On history's page, as stars that steadfast glow.

"Or is it, city fair, that as a queen

Thou'rt set on rounded uplands, where
at ease
Vast flocks and herds feed on thy pastures green

Or rest beneath the shade of stately trees?

No lovelier land can ever greet the eyes,
Than thine, that sleeps 'neath blue Kentucky skies."

"Pearl of the Pacific"

By JESSE M. BADER

FIVE days after leaving San Francisco, June 29, we made our first stop at Honolulu, where Mr. and Mrs. Hopper and Mr. Taylor were most gracious and kind in showing me the beauties of the city before the evening service. On the twelve days' journey to Auckland, New Zealand, we made only one stop—at Suva, Fiji Islands, eight days out from Honolulu.

New Zealand is 1,000 miles long and abounds in beautiful scenery. There are vast mountain ranges, many lakes, caves and thermal regions similar to Yellowstone Park. It is only eighty-seven years since the first settlers came to this dominion and the population now numbers 1,250,000.

The strength of our brotherhood centers about the four principal cities of Auckland, Wellington, Christchurch and Dunedin. Altogether we have fifty-three churches with a total membership of 3,000. There are seventeen full-time paid pastors and about fifty laymen who preach for these congregations. These churches contribute about \$10,000 per year for their foreign missionary work in Rhodesia, Africa, where they have six missionaries. The home mission work last year received \$7,500 and the board is making appropriations to seven needy congregations.

Last year the first Bible College for the

March to June, inclusive, and August to November we enjoy with Mrs. Harrison the successive states of her own garden, the birds naturally coming in for due notice. "Since I wrote of the April Garden, the lilacs and fruit blossoms have run their course, and are now but a beautiful memory. But we must not grieve, for the season has been so perfect that each morning we wake to new blessings. Just now the loveliest of our tree blooms are in their prime—the locusts are filling the air with fragrance; the horse chestnut, the buckeye, the tulip tree and the dogwood are in full flower.

"The big Harrison rose bush, first fruits of this queen of flowers, is one mass of golden bloom. In the garden, the irises are at their best—ten different kinds are blooming, three have finished their course, and more are still to come. Along the borders, the bleeding heart, the columbines, the peonies, and dearest of all, the lilies are arrayed in all their glory. How fragrant and exquisite are the lilies-of-the-valley—and could anything be lovelier than the lemon lilies! There is something pungent and distinctive about their odor that has a far off kinship with the wild wood scent of the yellow jasmine. For the July garden we have an excursion into Scotland and December ends the year with the tropical gardens of the Far East, finishing with Ceylon.

New Zealand brotherhood was organized at Dunedin.

Evangelistic conferences were held at Auckland and Wellington, where it was a delight to speak to such appreciative audiences. Letters and cables from Australia indicate splendid preparation for like conferences in Brisbane, Sydney, Melbourne, Adelaide and Perth. I am looking forward to the fellowship with the Australian churches with the keenest anticipation.

An Illinois Fruit Grower Visits Walla Walla

IN renewing his WORLD CALL subscription Oscar Pierson writes:

"About two weeks ago it was my pleasure to visit the Northwestern Christian Home at Walla Walla, Washington. One of the sisters volunteered to show us through the home, which is a fine large building with wide porches on north and east sides on first and second floors, making a very comfortable place to spend the warm summer days. Two of the men there are from our neighborhood in Illinois. The Home has seven acres of land, a good part of which is in truck crops, all irrigated. Everything seemed to be well managed for the comfort of the aged brothers and sisters and they seemed to be enjoying their home.

Rejoicing in Aguascalientes

By HALLIE LEMON

ON JUNE 5, the Pentecost anniversary, we dedicated the new church building in Aguascalientes. This is one of the Jubilee buildings. For so long we have shifted about from one corner to another, not having a suitable place to which to invite the people of this city to hear the gospel and worship with us but we now have a beautiful and adequate church building. It is located on the best street of the city midway between the city square and the railroad station. It is a cement building with amber windows on each side (a rare thing in Mexico), two towers, and above the door are these words, "Temple Cristiano."

The building is constructed with two floors, the first floor, which is not a basement but above ground, is the Bible school department. The largest room will seat about two hundred people. This room will also be used for Christian Endeavor meetings and for social gatherings. In addition to this room there are two other rooms about half the size and these two as well as the large room, have folding partitions. These rooms, with one other of good size, will serve for departmental work in the Bible school. There are four other good classrooms and a kitchen on the first floor. The auditorium, which is on the second floor will seat six hundred and fifty people with a gallery for a hundred more. The auditorium is equipped with very fine benches made by the same contractor who made the church, all with the end pieces of the same general form as the arched windows. The walls are finished a buff color and all woodwork and furniture, even to the new piano, are of a walnut shade. We received a gift of a beautiful green carpet for the platform.

In front of the pulpit platform is a lower platform used only for the communion service. To the back and center of the pulpit platform is the arch opening revealing the baptistry. To the right side of the platform is the half concealed

choir space affording room for a chorus of thirty. To the left of the platform is the study and to the back the dressing room for those receiving the ordinance of baptism.

On the day of the dedication the simple but beautiful decorations consisted of two large ferns and two large bouquets of Easter lilies. On that day a handsome pulpit Bible was presented as a gift from the Mexican church in San Antonio. Other friends gave four offering baskets.

José Cueva, the minister for our Mexican church in San Antonio, was the special speaker of the day, giving the dedication sermon at the morning service. For the evening service Enrique Westrup of Monterey gave a beautiful sermon on Christian love. At the time of the afternoon service the Lord's Supper was celebrated and ten persons baptized. We had a good choir of thirty young people. They rendered special music and because of their leading the congregational singing was fine. The large auditorium did not look at all empty. We could not say it was full but, sitting a little scattered as the people like to do, it looked comfortably seated. All of the ministers of our district here in central Mexico, except one, were present and added to the fine spirit of the services. The members and friends of the congregation here have given over five hundred pesos to help toward the furnishing of the new church. We are planning chairs and tables for the Bible school and light globes and new hymn books have already been purchased.

The ministers all remained throughout the following week. During the day they carried on a ministerial institute. Prayer meetings were held from six to seven o'clock every morning and the evenings were occupied with evangelistic services. Mr. Cueva being the evangelist. During the week there were twenty conversions.

This is probably the finest church in all Mexico. There is one larger in Mex-

ico City and one new one in northern Mexico which is more elegant, but we are glad to say that the Aguascalientes church is good looking and has a fine Bible school equipment. Those who contributed to its building should be very happy and should continue their task so well begun by praying for those who enter its doors.

We are expecting soon to see other blessings from the Jubilee funds. Before many days the building for the girls of the orphanage and boarding school will be in process of construction. It will have a dormitory capacity for sixty-five girls with dining room, study hall, baths and living apartment for several of the missionaries. At the same time the missionaries in San Luis Potosi will be buying property and preparing to open our new boys' school, which is also to have a boarding department. For many years we have looked forward to the opening of this school, for from it will come the much needed leaders, be they preachers or Christian men in other walks of life.

God bless all who have helped to make possible these three much needed buildings.

Missionary Meeting in Laoag

A very fine missionary meeting was held at the home of Mrs. Pickett the last Friday of the month. The attendance was good and the women much interested in the stories of Chinese life which some of the younger members translated into the dialect. I was especially interested in the report of the president regarding the calling she had done among the Chinese women here in Laoag and the conditions she found. Nearly all the business of the town is done by the Chinese. In the shop of a Chinese Christian the woman is often out in front, but in all others, she remains in seclusion, and one would never dream of her existence. Even at a funeral she never appears.

MRS. PAUL D. KENNEDY.
Laoag, Philippine Islands.



The daily vacation Bible school of the First Christian Church, Flat River, Missouri, enrolled 110 children in the five-week course. One Sunday evening the juniors and intermediates dramatized "The Childhood of Moses." There were ten members on the faculty of the school which was directed by the pastor, A. W. Craig.

Livengood News



Left to right: N. Madsen, Mrs. Peterson, Mrs. Livengood, Cordelia, Mrs. Madsen, Mrs. Wetmore, Fay E. Livengood, at Kotmi, India. Mrs. Peterson, who is Mrs. Livengood's mother, and Mrs. Wetmore are making their second visit to India. The former is sixty-eight and the latter eighty-six

DURING the past two weeks I have had five weddings and have attended four wedding feasts. The last was the most magnificent of all. It was at the home of the bride, and the bride-room arrived in a magnificent, superannated carriage painted green, with yellow trimmings and with very wobbly wheels. After the wedding the happy pair proceeded to the home of the bridegroom in the same chariot. For the wedding feast they had genuine *pilau* and curry so hot with red pepper that the juice was of a red color and one's mouth burned for hours after eating it. It was the first time I have seen Khushal Khan, our big Moslem convert, go down in defeat at an eating fest. He took a big helping but it was too hot for him and he was able to eat only about half of it. Most of the people and plates made of large green leaves binned together with tiny wooden slivers. They had borrowed enough genuine china plates for the missionaries, but we all ate with our fingers.

Tonight there is music in the air, for the Mohammedans are celebrating Mohorem. They dance and feast for several days and also lament the sad fate of the two sons of Ali who were murdered instead of being allowed to have their turn as Califs as all Shiah Moslems say they should have had. At the close of the celebration, elaborate models of the tomb of these martyrs will be buried in some nearby pond. One favorite part of the celebration is to have men dancing about with their bodies painted yellow and covered with black spots so as to make them look like tigers. They also wear tails and head decorations. A couple of weeks ago one of the religious leaders of the Moslems visited here and stopped in the home of one of the non-Christian members of our Bhadaura school committee. He was a huge and venerable looking man with a full beard. They got me to take him

down to the train in my car when he left. He visits here about once a year to shepherd a small flock of the faithful.

Last week with the help of my motor boy, Robert, I took the engine out of the car and took it all to pieces in order to put some new magnets into the magneto. It took two days to get the whole job done and everything put together again. In this place one has to be his own mechanic or get nothing done.

Yesterday Mr. and Mrs. Madsen returned from Darjeeling where they have been for their vacation. They both seem to be feeling quite well and Mr. Madsen seems much improved after this rest. I took them out to their home at Kotmi yesterday afternoon.

Today while I was trying to get a nap one of the boys in the community fell out of a tree and broke both his arms. I took him to the hospital and gave the chloroform while Doctor Lutz set the arms. Before we got through I needed a few whiffs from the ammonia bottle myself.

Pendra Road, C. P., India.

The Heart of a Little Child

By Mrs. E. D. Vawter

WOULD'N'T it be just wonderful to have the ability to take a blank canvass and splash on colors with lavish hand; bold daring reds, purples and yellows, gorgeous blues to challenge the soul? Then in gentle mood apply the misty lazy hues that could lead the soul into shady nooks and restful spots, and thus produce a wonderful picture that would challenge the soul to higher things? We'd all love to do that; but after all, isn't there a fairer canvas—the heart of a little child—a nobler picture, a rounded, finished life?

Look at our family of one hundred six boys and girls in Juliette Fowler Home

for Children, Dallas, Texas, ranging from tiny babies to sturdy grade-school boys and girls; husky fellows in high school and sweet-faced girls linking hands with girlhood and womanhood, reluctantly saying good-bye to girlhood days, looking eagerly forward to the wonders that may be.

Glancing back over eleven years, we see white, pinched little faces, bodies emaciated, having had few advantages; coming from any and every environment, or worse than none! Many times the canvas hasn't been white to begin with but smudged by past unhappy experiences. We feel that you wonderful people everywhere, who have decided that children count for more than dollars and cents, more than ease and pleasure, are painting with ten league brushes and splashing color prodigally. You are putting sunshine, color, cool restful shades, great splashes of brilliant hue; you are putting light and color where blank and shade existed. When we see eighty-six children trooping off to school every day, laughing and happy; twenty to high school, a half-dozen into college and some through college into useful positions, prepared to be an uplift in life; then do we think you are painting powerful, living pictures, and your gifts can never die.

Few new children have come to us this year, for there have been few vacancies. We only wish it were possible to give an opportunity to those hundreds who knock but cannot be admitted.

All children eight and over—several younger—are Christians.

Aren't you glad to have put that bright spot in your canvas? It might have been darkest shadow without your ten-league brush. Your brushes and colors are legion. Wonderful doctors, dentists, surgeons (we have not lost a child by death for almost eleven years), food, money, time, clothing, hard work over hot stoves preparing delicious fruits, interest, love, gifts of every nature. The value of these could never be estimated in dollars and dimes but are wonderfully essential, for sound bodies exist before sound souls and sound minds, the glowing center of interest in your picture to be.

We never cease to marvel at the wonderful love that prompts people to do the splendid things they are continuing to do for those less fortunate whom they only know as God's little ones in need. The potent, pulsing power of love moves the hand that wields the brush of service. It may be a glorious spot of red or of royal purple glowing with vibrant force, some great service achieved, or just a tiny high light or lowly shadow (mayhap a sacrifice that tried a soul to make); yet a picture without lights and shadows would be flat and uninteresting. All pictures cannot have equal merit, but we are hoping some of these living pictures you are developing may bring you the joy you deserve in the finished product—full, rounded, beautiful lives, resplendent with force and character that will make history in the future.

The Hedge Row On a Journey

By CHARLES P. HEDGES

THE Hedge Row is planted temporarily at Bement, Illinois. We were just two months and seven days on our way from Monieka, Africa. In many ways it was the best trip we have made. We embarked on the S. S. Oregon May 21.

Dr. and Mrs. L. F. Jaggard and their two children, Mr. and Mrs. David Watts, and Miss Martha Bateman, remained to carry on. There were also at the station Mr. and Mrs. George Eccles and their two children. Their little baby was seriously ill and they had come down from Mondombe seeking medical aid. After they left Mondombe, Mr. Russell was ill for two weeks, and later their older girl, Eoto, was sick and Mrs. Russell took her down to Wema where there was a nurse. How they have missed their doctor, and how they are longing for medical aid!

After traveling a long day of fourteen hours, and about seven hours on another, we arrived at Lotumbe Tuesday morning. Lotumbe was out of our way just those seven hours, but we were glad of the opportunity to visit the Frymires and the other missionaries at Lotumbe, some of whom we had not seen for more than two years.

From Lotumbe we went to Bolenge by the S. S. Oregon, using up a whole day and a part of another. This left us Saturday to buy our tickets on the river boat, and make all the arrangements for our travel to America. At Kinshasa we were welcomed in the Missionary Hostel and spent a very pleasant week with missionaries of other boards.

We next boarded a little narrow-gauge train and started over the mountains down past the swift waters of the Congo. At about dark we stopped for the night at Thysville, and at six the next morning again embarked on the little train, and after twelve-and-one-half hours of rugged scenery, we emerged again in full view of the mighty Congo and considered the hardest part of our journey over.

We went to a hotel to spend the three days awaiting our departure. The first night we were kept awake till 2 A.M. Sunday. We thought that Sunday would be quiet, but the revelry continued till midnight. With the carousing and the mosquitoes bothering us, we were glad that we could sail soon. The agent at the steamship office joked with us when he sold us the tickets, saying that Lokange's (Charles Jr.) ticket cost more than his



Baptismal scene at Monieka beach, viewed from the steamship Oregon.

dad's. The reason is that only missionaries get the fifteen per cent discount, and Lokange is not yet a missionary. On Tuesday morning we were on board in time to eat the noonday luncheon, and began our journey to Antwerp, Belgium.

How surprised we were when we arrived in northern waters to experience quite cold weather. We had come prepared for summertime—and everyone was wearing overcoats. We landed at Antwerp July 2 and July 4 celebrated by meeting Miss Georgia Bateman just arriving by the Belgenland from New York. She is to be located at Monieka with her sister.

After spending a few days in Belgium, we went to London. How fortunate we were! In the same hotel we met President Minor Lee Bates and President A. D. Harmon, Mr. and Mrs. F. E. Smith of the Ministerial Relief department of the United Society, Elmer Ward Cole of South Bend, Indiana, A. C. Bro of China,

Miss Roberts of Cincinnati, and Marion Sansbury, of New Orleans. Robert Black, brother of J. W. Black, who was the guest of the Memphis convention in 1926, had us meet some of the London brethren at a local restaurant where a dinner was served, and from there we went to one of the Christian churches and met some of the English brethren.

July 16 we sailed from Liverpool for New York on the White Star Liner, the Cedric, arriving after nine days. From New York we went through Buffalo, spending one day there to see Niagara Falls, and arrived at Bement Friday, July 29.

News from Jacksonville

MRS. FRANCES ARCHER entered Christian Home for the Aged, Jacksonville, Illinois, eight years ago, coming from Council Bluffs, Iowa. She is loyal to her adopted home, and was helpful in many ways as long as she was able; a very devoted Christian, now 81 years of age. For years she led the prayer meeting held weekly in the Home.

Mrs. Sarah Lewis came to the Home from Philadelphia, Pennsylvania, ten years ago, then quite strong and always ready to lend a helping hand. For one thing she took pride in arranging the dining room tables. Her health is failing but she is so happy to have such a good home and good care with loving friends. She has passed the four-

score mark. She rejoices in the prospect of meeting her dear ones gone before.

Mrs. Melissa Hoffman came to the Home from Fisher, Illinois, in 1916, more than eleven years ago. She sees the beautiful world through her mind's eye, not seeing with the natural physical eye. She is quite a musician; always ready to lead the music for Sunday afternoon services, or entertain the visitors with song. She has a typewriter which she uses, not only for herself but for others in the Home. She has passed her 80th birthday.

"On and after February 1, all Congo river transportation charges, and probably others, are to be increased sixty per cent over the base price." You can see where the missionary's salary goes when he has to have all his supplies, provisions, clothing, etc., sent from the United States or from Europe, when transportation rates shoot up like that.

New Quarters for Christy Institute

By IRA D. CREWDSON

THE construction of the new building for Christy Institute has been an event worthy of mention. We were fortunate to have space enough back of the old building for the new one, so school was carried on as usual until Friday, June 3. The carpenter announced that the new building could be used but that he would have to have one week in which to get the old building out of the way. So a vacation for one week was declared and school began without a hitch on the 13th. Another reason for rushing the building operations was that Mr. Erskine and family were sailing for furlough July 1 and we wanted to have everything completed before he left if possible. The date for the dedication was set for June 9 because that was the one night Toyoko Kagawa could be had as speaker.

It has been a delight to see how the carpenters and contractor have entered into the spirit of the work. They were represented at the night of dedication and it is quite probable that one of the carpenters will take the responsibility of being janitor, his wife doing most of the work, however. Representatives of the governor of the prefecture, mayor of Osaka, and the social service department

of the city were present and spoke. Also a representative of the business men and one of the largest contributors, accompanied by his wife. They are both fine Christians and their character showed clearly in their faces.

Mr. Kagawa is a very popular person now, especially among young people, and his lecture was well received.

The seating arrangement may be interesting to some. As you know the girls' school and boys' school are quite separate and distinct. Since the number of girls at the present time is rather small they were seated in the balcony above the second floor. The boys were all crowded in on the second floor. The stage, being rather large, was used for the guests, including all of the representatives of the city, the teachers, and graduates of both the girls' and boys' schools. Again, because of the strict regulations of the city as to keeping the girls and boys divided, we overcame the difficulty by seating the girls at one side and the boys at the opposite side and used the teachers and other guests as the wall of division.

As with most programs, from our viewpoint, this one was too long. It lasted

from 6:30 to nearly midnight. It really proved too long for the Japanese for several of them left before the close.

Special cakes in honor of the occasion were presented by the school to all of the guests and students. Picture post cards were made and given to the guests and are to be sold to the students.

The new building is so much better than the old one in every respect, especially in size and construction as well as convenience.

Since the dedication we have organized a Christy Institute Y. M. C. A. and the boys are holding a prayer meeting every Wednesday evening for fifteen or twenty minutes before their classes begin. Four of these boys rose to their feet and offered prayer the night of the school's farewell for the Erskines. To my knowledge, this is the first time for any of the boys to offer public prayer at school. And more interesting still is the fact that they asked if they might be given permission to do it. One of the young men, Mr. Tokunaga, of Tennoji Church has been instrumental in helping the boys organize and get started. He is an excellent fellow and planning to attend the World's Sunday School Convention next year.



Birthday party, Tennoji Kindergarden, Osaka, Japan. Rose T. Armbruster, seated at rear. It is difficult to determine which creates more interest—the birthday cake or the "Friendship Doll"

Missionary Illustrations for Uniform Sunday School Lessons

October 2, Elijah on Mount Carmel

"Their idols are silver and gold"

Eulalio was a Filipino whose story is told in *The People of the Philippines*. He was a maker of images which he sold to the Catholic church and to people who wished to have the images in their own homes. He also repaired and painted old ant-eaten images. Some Protestants came to his town and held services. A few of them dropped into his place of business when he was putting on sale some images of Jesus. He marked the price on the wooden images and arranged them on his little counter. As the visitors walked among his wares Eulalio overheard their conversation.

"Who was he who sold Jesus?" asked one.

"Judas," said another.

"How much did he get for him?"

"Thirty pieces of silver," was the answer.

"Oh, this man sells him cheaper than that."

The visitors left the store but their conversation set Eulalio to thinking. He did not like the trend of the talk. Soon he bought a Bible and in his reading he ran across the 115th Psalm. "Their idols are silver and gold, the work of men's hands." As he read further the description of those idols and "every one that trusteth in them" he could stand it no longer. He went to the Protestant services and later became a preacher.

October 9. Elijah Hears God's Voice
Sunder Singh knows how God protects his own

Sunder Singh was born in North India of the Sikh sect who worship only one God. He heard the Scriptures read and finally after opposition on his part to the Christ he became a Christian. He endured persecution and gave up his rank, his family, his wealth—everything, and went forth to become a mendicant preacher. He suffered greatly and endured much but Jesus was always with him and there are marvelous examples of Divine protection and answer to prayer. Once, preaching in a Tibetan village, he was driven out and found shelter in a cave, alone, hungry and thirsty. A crowd of villagers approached his cave armed with sticks and stones. Sunder expected his life to be taken and, closing his eyes, he prayed. And as he prayed the tramping of feet and the angry murmuring ceased. There was silence and when Sunder opened his eyes the crowd was gone. All night long he prayed and in the morning when the crowd returned he was ready to face death and stepped forth to meet his enemies. But they were not armed and said, "Last night we came to kill you, but today we have come to ask you a question. We have seen people of many lands, Chinese, Hindus, Europeans. We know them all. But we have never seen people like those around your

cave when we came yesterday. We want to know from what country they came. We have never seen such remarkable men. They did not touch the ground, and they were all around the cave. We did not have the courage to kill you when we saw so many people." God had sent his angels to care for his servant. And Sunder went back to the village and won many to Christ.—*Prayer and Missions*.

October 16. Elijah in Naboth's Vineyard
An African chief who was afraid to face his sins

Robert Moffat, the great missionary to Africa, once went to visit an African chief a long distance in the interior. Macaba, the chief, was a great warrior and was feared by all his enemies. Fifty or sixty of the headmen and rain makers sat with their chief and listened to the missionary. Finally when he spoke of the resurrection the chief started with surprise. "What are those words about the dead? The dead—the dead rise?" "Yes, all the dead shall rise," said the missionary. "Will my father rise?" "Yes." "Will all the slain in battle rise?" "Yes." "Will all that have been eaten and killed by lions, tigers and crocodiles rise?" "Yes, all will rise and come to judgment," insisted the missionary. The chief turned to his warriors, shouting, "Hark, ye wise men, did you ever hear such strange, unheard of news?" Then turning to the wise men of his tribe, "Did you ever hear such news as this?" "Never," said the wise men, "I thought I had heard all the knowledge of the ancients but I am confounded by these words." The chief turned to the missionary and laying his hand on his breast said, "Father, I love you much. Your visit has made my heart white as milk. The words of your mouth are sweet like honey; but the words of a resurrection are too much for me. I do not wish to hear about the dead rising again; the dead cannot rise; the dead shall not rise." Lifting his arm as though he held his mighty spear the chief cried, "I have slain my thousands; and shall they rise?" The thought of the resurrection was too much for him. It overwhelmed and frightened him to think that all whom he had slain in battle would rise and face him. Just as Elijah faced Ahab with his sin so the old chief was facing his sins and they were too much for him.

October 23. The Call of the Prophet
A Chinese Christian hears and answers her call

Mary Kelly in *Some Chinese Friends of Mine* tells the story of Yang Su-niang, whom she met while doing famine work in Paotingfu. All the missionaries and their children and the Chinese Christians in Paotingfu had been slain in the Boxer trouble. Miss Kelly visited the martyr cemetery and then asked to meet someone who had been there at the time of the

trouble. Yang Su-niang, a "dainty little woman with a shining face" said she had been educated in the Girls' School and became a teacher in the school and continued to teach after she was married. When rumors of the uprising against the Christians, Chinese as well as foreigners, reached the city her father-in-law came for her and her small son and insisted that she go with him to his country home. She felt that it was cowardly to leave her fellow workers in time of danger but must obey her father-in-law so she went with a heavy heart. The next day all her friends were killed. She felt like a deserter and that she had no right to live. Great was her suffering until one night she had a dream which she believes was a vision. Her old missionary friend and teacher stood before her, looked into her eyes and said, "Your work is not yet done." Then came peace, for she felt that she ought to carry on for the martyred. She was a tireless worker and a radiant Christian and seized every opportunity to proclaim the Christ. Her work with famine refugee women was marvelous. She led many to Christ. She has been true to the vision and fills every day with joyful service. Gladly she heard, faithfully and tirelessly she answers her call to serve her God.

October 30.—Amos Denounces Sin
An African Christian who denounces sin

Ekoto Mboyo was one of the most zealous of our African Christians. As a child she had been captured and carried away from her home and later was married. But her husband was killed in the rubber wars and her children all died. So she was left alone and was a sad lonely woman. She heard the missionaries tell the stories of Christ and became a Christian. She was filled with a passion to serve and began to tell the Good News. Later she was taken by the missionaries to Lotumbe and was a useful worker. She visited the sick and cared for the women and girls who had no homes. She frequently sheltered girls who ran away from their polygamous husbands. Fearlessly she would face the enraged husbands when they came demanding their runaway wives. She would hear the girl's story and the man's story. He thinks he has made a fine speech and expects to take the girl back home. Then Ekoto Mboyo stops him, her black eyes sparkling with anger. Like the flashing denunciations of prophets of old is Ekoto Mboyo's arraignment of the old man. She brought many evil doers to her Christ. She was never known to hesitate in confronting anyone with his sin. Her denouncements of sin were always just and fearless.—*The Call of the Congo*, by Herbert Smith.

God grant us wisdom
in these coming days,
And eyes unsealed,
that we clear visions see
Of that new world that He
would have us build,
To life's ennoblement
and His high ministry!

—JOHN OXENHAM.

What of the Mission Schools for Negroes ?

By HUGH S. CALKINS

Educational director of the home department of the United Christian Missionary Society



Miss Anderson ringing the community school bell at Southern Christian Institute

AS IT was first said by Major R. R. Moton of Tuskegee, "North Carolina is now spending ten times as much money on Negro education alone as he spent on all education ten years ago." The same statement was made with regard to Mississippi by the state superintendent of Negro education, Bura Hilburn, at the laying of the corner stone of the Jubilee Building at Southern Christian Institute. It is no doubt true of other states. In the last two years, Mississippi has built 129 Rosenwald schools. One other state has more such schools than she. The Rosenwald building fund, which has been mentioned, the Phelps-Stokes fund, the Slater fund, the Jeans fund, the Peabody fund, the General Education Board, and many others, are being actively and wisely administered and the conditions are rapidly improving. Still the vast work of general education of the Negro in the South must wait for an adequate supply of trained teachers. To this end, summer institutes are now being held.

There is still much to be done. In Linds County, Mississippi, where Southern Christian Institute is located, there are 13,000 Negro children of school age, of whom only 7500 were enrolled last year. Of these last perhaps one-half attended more than two months. Nearly one-half of these were taught in condi-

tions that make it a question whether the children were better off for attending. Some of the conditions cannot be immediately improved, on account of the sad lack of prepared teachers and public school money. Be it said to the great credit of the people of the state that the tax rate is in many cases much higher than it is in other states where the schools are ahead. Hope kindles in every heart now that the whole South is alive to the question of the education of the masses. All the best people everywhere in the South now see that the educated Negro is an asset to the community. North Carolina has gone ahead on the ground that it is only in the education of all that her great resources may be conserved and developed. Education pays!

The most hopeful movement is the awakened interest that the states, as such, are taking in the problem. So rapid is this improvement progressing that the mission and other private schools for the Negro are much put to it to keep up.

It would be a sad mistake to allow the finest attribute of the Negro race to atrophy for a lack of the religious environment in his higher education. This, at its best, the church schools alone are in position to furnish. must be brought to Manila for x-ray examination. He put me in a plaster of

Paris cast and with the help of Dr. D. S. Corpron, another of our China missionaries, and Miss Alta J. Harper, the nurse, brought me over 150 miles of auto road and 150 miles in the train. Beds were put in an auto truck bus and Miss Siegfried and I rode in them.

"There was much on the journey that was painful, but on the whole we got through wonderfully well. We arrived Friday evening, and the x-ray pictures were taken on Saturday. They showed that both knees had been broken above in the femur. This is the doctor's very great hope, because the knees themselves have not been broken. They now have me in weights that they believe will enable the bones to heal in place, and I will be able to walk again.

"I think that the greatest of my suffering is over, and it will now be just a matter of patiently waiting in an uncomfortable position until the bones have knit. I am in our own hospital and have most wonderful care. There is a most splendidly trained staff of Filipino nurses in this hospital, besides Miss Marie E. Serrill, the nurse in charge here, one of our own missionaries. She and Miss Harper, as well as all in the mission, vie with each other in giving the best service possible. Dr. Corpron told me that Dr. Hagman was giving me as good service as I could get anywhere in America, even at Mayo Brothers. This is all God's great goodness to me. Ever since my accident, help of the most effective kind has centered around me. The doctors and nurses seemed to spring up out of the ground and come down out of the sky, not to mention loving friends, to give me service of the most effective kind.

"I believe that God will use the means which they are employing to restore me, and I thank him beyond telling. God keep your hearts in perfect trust concerning me. He doeth all things well."



Mr. and Mrs. H. J. Reynolds and Virginia Rose, who sailed for India, September 7

Letter from Mary Kelly

IT WILL be remembered that following the outbreak in China, Miss Mary Kelly proceeded to the Philippines. She felt she might be of service to the mission here while waiting to return to her work in China. The first word which Miss

Kelly has sent regarding an automobile accident which she and Miss Sylvia Siegfried, of the Philippine Mission, suffered about two months ago, is given here:

"As soon as he heard of our accident, Dr. G. L. Hagman, one of our China missionaries, came to Laoag. He decided that I must be taken to Manila in a

Similarities Not Differences

By REX D. HOPPER

EASTER is an important event in South America—more so, in some respects at least, than it is in the United States. There is that same mixture of the religious and holiday spirit that has become so characteristic of our special days at home and consequently it is a bit difficult to evaluate the experiences of the day. None of us, here or in the United States, can be quite sure whether we look forward to Easter because of its religious significance and possibilities or because of its holiday atmosphere.

In South America the whole of "Semana Santa" or Holy Week is filled with unusual events, most of which center about the church. Here in Asunción we were able to be present at several of the services. The first one we attended was held at San Roque Church and was the service in which the image of Jesus was placed on the cross. We had a double interest in this church because the priest who presides there has taught Spanish to many of our missionaries. The ceremony was held on Friday at one-thirty. The church is located in Plaza Uruguay and the cross had been erected outside the church, while in all the other churches of the city it was indoors. The service itself was really very simple and but a preparation for the more elaborate services which followed. The procession formed inside the church at a distance of about fifty feet from the cross. There was a group of soldiers who led the way. They were followed by more soldiers who had the image on a sort of truck. The truck and the soldiers who had it in charge were surrounded by a number of boys who had instruments in their hands with which they made sounds not unlike those produced by Buddhists in their services. The image was brought out and placed on the cross immediately, while all the people stood silently watching. There were fewer people than I had expected, but those that were present were very reverent in their attitude save of course, the small children and older boys. They acted about like those I have seen at home.

In the late afternoon we attended the service at which the image was removed from the cross and taken to the tomb. This service we witnessed in a church called Encarnación. As we approached the church I could not escape the impression that I was attending an "All-day Meeting" or a "Decoration Day" service in a church at home. The people were scattered about the doors of the church talking and visiting exactly as I have seen hundreds do at home. During the service the church was crowded and there were many who made no attempt to enter. It seemed to me that there was a crowd of 2500 people or more. The service was much more elaborate than the one earlier in the afternoon and it was plainly evident that more importance was attached to it.

Here the cross had been erected indoors and the procession formed before the altar. It was a much larger procession, carrying various banners and emblems in addition to the three images of importance—the image of Christ, the image of Mary and a third that we have not been able to agree on. The procession moved from the church, and passing through the streets, which were simply jammed with people, went around a block before returning to the church where the images were restored to their places. Crowds of people fell in behind the procession and followed through the streets. It was, however, an orderly crowd and the details of the ceremony seemed to have been well-planned. San Roque is not far away. We saw the same ceremony there a bit later.

Quite naturally to us, accustomed as we are to other forms and ceremonies, the images and costumes were grotesque to say the least. But I was struck more by the similarities than by the differences. The attitudes of the people, the nature of the processions, the beliefs on which the services were erected, the reactions of the crowd, were quite similar to those one would find anywhere. The people who composed the crowds in which we mingle were people who were seeking the thing which any human being seeks. They find themselves in this social environment rather than in the one in which I was reared. The energy that I spent in one way they spend in another, but it is all the product of the same source. I am wondering if our approach to the religious life of this continent should not be on the basis of similarities rather than on the basis of differences. There are few vital differences but there are many similarities.

Asunción, Paraguay.

The Story of Three Men

By Victor C. Rambo



STANDING is the devoted caretaker of the Mungeli Leper Asylum, of which C. E. Benlehr is superintendent. He does much of the buying, keeps the roll and has direct oversight of the lepers. When the time comes for distribution of food, clothing, or the giving of injections of Hydnocarpus Oil, he is there to help. This has been his task for many years. Through it all he has been cheerful and faithful and is filled with the spirit of service.

The man seated at the left of the picture is the oldest resident. He is blind and has had his fingers and toes amputated, caused by the inroads of leprosy, and is unable to walk. He goes from place to place in a sitting posture,

reaching out his stumps and pulling himself forward. He is always happy. To him the fifteenth chapter of 1 Corinthians is alive with hope. "The body is sown in corruption, it is raised in incorruption. * * * * It is sown a natural body; it is raised a spiritual body. * * * * It is sown in weakness; it is raised in power."

Budhu, at the right, had one eye completely destroyed by leprosy and the other nearly so and in it was a cataract. He felt if he had the cataract removed he could see, but as the retina was apparently diseased also, we could promise him nothing. But he insisted so long that we performed the operation. There was no complication but he could not see, even though we had done all we could. However, he wanted glasses and we gave him a pair. Now, if you should see him on any special occasion, he would pull himself up in his leather harness, wearing his glasses with all dignity.

Budhu is the asylum's singing evangelist. He and his wife who is also a leper, sing the whole story of Jesus' birth, life, death, resurrection and glory. The hearts of the other lepers are touched when they hear the story. His singing has been a large factor in leading nearly all of our lepers to become Christians. What a test these men and women give the gospel of Christ! And it stands true, unflinchingly.

Free Tithing Literature

We hereby offer free, postage paid, to any minister or church worker who asks for the number needed, a sufficient quantity of the pamphlet, *Winning Financial Freedom*, to furnish one copy to every member of the official board of his church and to the presidents and secretaries of the woman's societies; also a reasonable number for the more influential private members.

Please mention WORLD CALL.

THE LAYMAN COMPANY,
730 Rush St., Chicago, Ill.

Glimpses of the Religious World

AFTER Dr. Muthulakshmi Ammal, a woman physician, had reported to the Madras Municipal Council that one-third of the children of Madras Province died before they cut their teeth, the council voted to open a children's hospital in Madras, India. "Out of 22,000 babies born each year in Madras, 8,000 die of disease," she told the council. "Eighty per cent of the mortality could be controlled."

The New York Bible Society, with the cooperation of over two hundred young people, recently made a large distribution of Bibles, Testaments and portions to members of the United States Fleet just before it left New York harbor. The young people visited more than a hundred ships in making the distribution and 655 Bibles, 2,175 Testaments and 34,840 portions were personally handed to the men, making a total of over 37,000 volumes.

On Sunday morning at 10:00 o'clock there was a formal presentation of a Bible to Admiral Charles F. Hughes, Commander-in-chief of the United States fleet, aboard the flagship Seattle.

Honorable Curtis D. Wilbur, Secretary of the Navy, who was present at the presentation ceremonies, in praising the influence of the Bible upon the men of the Navy said: "There are a thousand passages in the Bible, any one of which a man can tie his whole life to, such as the first verse of the 23rd Psalm, 'The Lord is my Shepherd, I shall not want.'"

The Hi-Y is the only high school Christian movement. In two years its membership has increased in this country around 50 per cent, to a total exceeding 100,000. In the same period it has extended into approximately 1900 new schools, and addition of about 80 per cent, bringing the total of schools where Hi-Y clubs exist to about 4200.

Declaring that, "parents are blamed for pretty much everything today, from the crime wave to cosmetics," and that, "the favorite scapegoat of the moment is the family, whenever anything goes wrong," 234 organizations engaged in family social work have called a nationwide conference to consider, from every important angle, the entire subject of "Family Life in America Today." The conference will be held October 2 to 5, at Buffalo, where fifty years ago there was formed the first social agency in this country to concern itself with the welfare of the family as a unit.

Construction work has been started upon the City of Osaka's new Art Museum upon an old baronial estate which will soon be one of the greatest beauty spots in Japan. Particular attention will be paid to Japanese landscape gardening in

the vicinity, and when the new Museum is completed it will be a mecca for lovers of art the world over.

Commemorating this semi-centennial year of the Intercollegiate Young Men's Christian Association and in memory of

The Lyric Deed

We sighed and said, The World's high purpose falters,
Here in the West the human hope is sold;
Behold, our cities are but monstrous altars
That reek in worship to the Beast of Gold!

Now no rapt silence hears the bard intoning;
Our lurid stacks paint out the ancient awe,
And lock-step millions to the motor's moaning
Are herded into Moloch's yawning maw.

With men we stoke our diabolic fires;
Of smithied hearts the soaring steel is made
To dwarf and darken all our godward spires
With drunken towers of Trade.

We said it, blinded with the sweat of duty,
And now, behold! emerging from the dark,
Winged with the old divinity of beauty,
Our living dream mounts morning like a lark!

Of common earth men wrought it, and of wonder;
With lightning have men bitted it and shod;
The throat of it is clothed with singing thunder—
And Lindbergh rides with God!

We have not known, but surely now we know it;
Not thus achieve venality and greed
The dreaming doer is the master poet—
And lo, the perfect lyric in a deed!

The sunset and the world's new morning hear it,
Ecstatic in the rhythmic motor's roar,
Not seas shall sunder now the human spirit,
For space shall be no more!

JOHN G. NEIHARDT,
in the St. Louis Post-Dispatch
June 19, 1927

one of its founders, a tablet now stands on the campus of Hanover College, in front of the first Student Y. M. C. A. building.

The tablet testifies that here Luther D. Wishard, an Indiana boy and student in Hanover in 1872-75, "found his first vision of and experience in the Young Men's

Christian Association," and that he was a founder of the Intercollegiate Y. M. C. A., Intercollegiate Y. W. C. A. and the foreign work of the Y. M. C. A. "Through Luther Wishard's life and work," the tablet states, "Hanover lives and works greatly on every continent."

Some 65,000 copies of the Scriptures have been sent on telegraphic orders by the American Bible Society for use among the refugees in the flooded areas.

Francisco Carino, A.B., B.D., A.M. (in Religious Education), sailed from Vancouver August 11 to assume his duties as an assistant secretary of the Philippine Islands Sunday School Union. Mr. Carino has been under instruction in the United States for five years. His last work was that of student pastor in the Garrett Dormitory, Northwestern University, Evanston, Illinois.

A. L. Ryan, D.D., general secretary of the Philippine Islands Sunday School Union, returned to Manila at the conclusion of his furlough on the same steamer with Mr. Carino. He is also president of the Union Theological Seminary of Manila.

Illustrating the interdependence of nations, last spring the plant pathologist of the University of Nanking, Nanking, China, sent to the Iowa Agricultural Experiment Station some seeds of the Chinese cucumber for the purpose of testing the resistance of this species to mosaic, a very severe and destructive virus disease throughout the United States. It developed that the cucumber proved immune throughout the season to mosaic, Professor I. E. Melhus of that college reporting, "I know of nothing that has happened to the cucumber mosaic problem since the disease was first found which bids fairer to the future of mosaic control than the finding of this variety."

The children of the Junior Red Cross in two countries—one in the Near East and one in the Orient—have given expression to their feelings of international friendliness through gifts to the children of other countries. Those of the children of Greece took the unique form of prettily decorated boxes of sweet Greek currants, sent to school children all over the United States in recognition of the Christmas boxes sent yearly by children of the Junior Red Cross of the United States to the children of Greece.

The children of Japan are now dressing dolls for children of the United States and nine other countries, carrying further the idea expressed by the thousands of doll "messengers of friendship" sent to Japanese children in February by children of the United States.

Missionary Societies

Prayer Thoughts

Our Father, help us so to love thee, that no matter when or how or where we lift our thoughts to thee they may be filled with thankfulness and joy for all thy goodness to us.

Help us, we pray thee, to listen hard for thy voice, that we may not miss thy word to us in the noise and confusion of the world today.

Give us clear vision to see the needs of those about us, and sympathy of heart to understand the needs of those whom we cannot see.

Give us honesty of purpose in helping to meet the needs, seen and unseen, in our home-land, today.

Give us, above all, overcoming love and faith and patience, through Jesus Christ, our strength and hope everlasting. Amen.

Thirty Great Rules

Bible Study: Romans 12:9-12

THE great and wise Benjamin Franklin tells in his own story of his life, that he had an early ambition to be just as near perfection in character as possible.

To attain this end, he decided to write down all the sins which seemed to beset him, and then check them off, one by one as he overcame them. After a good, practical trial of his plan, he had to confess that he did not succeed very well, for in trying to get rid of one sin, he found a new one rising up to confront him in its place!

In other words, it is human experience from childhood to old age, that when we try not to do the things that we know are wrong, they seem to have a constantly growing appeal. Somehow the things just "outside the pale," seem to have a wonderful attraction to our human craving.

The other day in driving along a country road, I saw a cow reaching through the wires of a fence at the risk of an injured neck to get a few mouthfuls of grass that were no greener or better than that which was growing at very convenient reach at her feet. I laughed at her efforts, and then thought to myself, "Well, perhaps that is a good illustration of what is constantly going on in the human world."

So God, the All-Wise, in working out his redemptive program in the centuries long gone, gave his children ten commandments, eight of which were "Do Not's."

Thus, Paul tells us, the law was our school teacher to bring us to Christ. Through all those ages of years of teaching by law and prophet and the discipline of suffering, God was trying to develop a people to a place of grown-upness, where they would be able to receive a positive teaching.

Then, when the time was ready, he

sent into the world the greatest of all teachers, the One who spoke with authority. "Love your enemies," he said, "and pray for them that persecute you." "Come unto me, all ye that labor and are heavy-laden, and I will give you rest."

then gave his life in a last ultimate proof.

So we find, in a most rare way, the Apostle Paul catching this very spirit of his Master, or he could never have written the thirteenth chapter of First Corinthians.

Then working it out in his own experience, he was able to give us the wonderful thirty rules found in our four verses from his Roman letter. And what is his conclusion? "Be not overcome of evil, but overcome evil with good." Do not say, "I am not going to be selfish today," but seek some opportunity of doing, not one, but constant, unselfish acts of service. Do not say, "I will speak no unkind word today," but let all your words be kind and helpful. Do not say, "Oh, I am too busy to go to the missionary meeting," but rather go with a happy, grateful heart yourself, and invite someone, a stranger perhaps, and take her with you. Not easy? Perhaps not, but dear women, it is *overcoming*.

ELLIE K. PAYNE.

Indianapolis, Indiana.

World Call References for November Programs

(Refer to your own files of World Call)

Europeans in America:

- "Finding Ourselves in Chicago," September, 1926, page 23.
- "A Visit to the Patch," May, 1927.
- "In a Land of Foreigners," May, 1927.

Mexicans in America:

- "Mexicans in the United States," September, 1927.
- "At the Gateway to Mexico," September, 1926.

North American Indians:

- "Dedication at White Swan," June, 1927.

Japanese in America:

- "Three Roads and None Easy," September, 1926.

Negroes:

- "The Climbing of a Race," September, 1927.

History of Missions Among Disciples:

- "Growing Work with New Americans," September, 1927.

Home Missions Workers (Disciples):

- "Building for America's Tomorrow," September, 1927.

The Local Church and Home Missions:

- "A Social Program for the Church," July, 1926.

A Creed for Christian Americans:

- "America First," July, 1926.

Poems:

- "Christmas Time in the Homeland"—Miller, back page, December, 1926.
- "Lord, God of Love, Let Us Have Peace," November, 1927.

Missionary Societies

Forward Through the Ages

NOVEMBER

Facing New Frontiers in America

BUSINESS SESSION—President in Chair

PROGRAM:

Devotions—*Thirty Great Rules*

Romans 12:9-12

Hymn—*Lord, While for all Mankind We Pray*

Talks—*Breaking Barriers to Brotherhood*

Special—*God Send Us Men*

Forceful Facts—*Let's be Honest!*

DISCUSSION:

It is safe to say there is no church which does not have an opportunity to serve either tenant farmers, migrant workers, Europeans, Mexicans, Negroes, Japanese or Chinese, factory workers or miners.

1. *Does your church know its field?*
2. *Does it recognize in that field a responsibility and an opportunity?*
3. *Is your society or church the kind which would welcome into its membership those of different class or race?*

Report on "Something To Do"

(See Program Material)

Talk—or impersonation—A pioneer tells of the home mission problems of yesterday.

OFFERING SERVICE:

PRAYER—*God help me to give what he gave—myself; teach me to love all as he loved—for the sake of the infinite possibilities locked up in every human soul.*

BIBLIOGRAPHY—

The Adventure of the Church—

Calvert, Chapter IV

New Paths for Old Purposes—

Burton, Chapter IV

*Our Templed Hills—*Felton

It was indeed a new teaching, of filling the life so full of love that no root of evil could find lodgment or sustenance there. With infinite patience Jesus taught this truth to the twelve, and lived it before them and the people among whom he walked day by day, and

Echoes From Everywhere

The Ministry of Medicine

Miss Grace Young of Batang, West China, reports 108 new patients received at the dispensary during the month of February, and a total of 391 treatments given. Eight new patients were received at the hospital.

Starting Right

The new missionary society organized at Rogers, Arkansas, with Mrs. J. W. Hamster as president, is starting right by endeavoring to put WORLD CALL into the homes of all of its fifteen members. William Lee Edwards is the minister.

Answer to Prayer

We have had a remarkable answer to prayer in the matter of rain. The country was indeed in a pitiful condition. I was told that the cattle literally ate paper, so great was the dearth of grass. Everything was blistered and baked. It looked as though there would be absolutely no crops this year. At last it was decided to hold meetings for special prayer. The pastors of the city agreed on a certain Wednesday night and the Christians gathered and prayed for rain. The next day I left for Aguascalientes. All day I kept watching for clouds. After dinner they began to gather. Torrents of rain soon began to fall. I was so happy I wanted to call upon the other passengers to praise God with me. It has been raining almost every day since then, and I am told that the rains are nation-wide. How our people have been praising God for this wonderful answer to their prayers.

An American family moving to the

States, has just made us a gift of an organ. We are happy, for it is a splendid instrument.

F. J. HUEGEL.

San Luis Potosi, Mexico.

Where Missionaries Reach the High and the Low

About a month ago a telegram came saying "American-born Countess da Gama very sick on board Michiline." Dr. Barger went down as far as Ikengo and brought the party to Bolenge—Count Vasco da Gama, sixteenth descendant of the great navigator, the Countess, who is a New York woman, and the little Count Vasco, age five months. Madame was soon well again but the Count and the baby have both been sick. They have been staying in the Learned residence and are most charming folks. They are out here on a hunting and scientific trip. He is an engineer as well as a Count.

We are just closing a good Ekitelo. James and Mpoku were ordained, almost seven years to a day from the time Mark Njoji was ordained July 4, 1920.

For the first six months of the year there have been 467 baptisms. Forty-six marriages were solemnized last Sunday. Our evangelists and school teachers now number 278, not counting those in local schools. There were five graduates from the boys' school here in June.

ANDREW F. HENSEY.

Bolenge, Africa.

Herbert Smith and Dr. George E. Mosher are making an extended trip on the upper Momboyo River for the purpose of locating a site for a new station some time in the future. We have a large unreached field in that section of Africa.

Hidden Answers

1. Why is state missions a co-operative Christian democracy?
2. What and why is the State Secretaries' Association?
3. Why is the state society likened to a tool department?
4. How much do the Disciples annually spend on taxes?
5. What one of our colleges was recently accredited?
6. How many children in the Juliette Fowler Home in Dallas?
7. What distinction have the circles in Texas?
8. "Two sorts of men from one kind of babies"—Illustrated.
9. What accident recently befell two of our missionaries in the Philippines?
10. What former secretary of the United Society died in September?
11. How was one month spent in the Philippines?
12. What one of our institutions in Japan has a new home?
13. When will a One Day Convention be held in your district?

A New Sense Of God

One of the graduates of Ginling College, in speaking of the Nanking incident, is reported as saying that while their house was looted and she lost most of her clothes, she had gained a new sense of God. It was her father's workmen who hid Miss Moffet in a mat shed, and one of the older Presbyterian missionaries was hidden in

America Speaks

The better part to contemplate my Christ,
To worship in the silence at His feet.
To weave with loving art a royal robe
Of purple sound and color for the King,
To rear up gleaming temples to His name
Making the very stones cry out in praise
Of Him who is all Beauty's soul and
strength.

This clattering of cups, this vulgar haste,
This braggart kitchen busyness of trade
Destroys my soul. Maybe, yet Christ
must needs
Be fed. The winds that wail across the
seas

From East to West are clamorous and loud
With voices, human voices, craving bread.
His babes by millions batter at my doors.
And He, the Savior, is in everyone.
Christ is an hungered in them, Jesus
starves.

He has a body, bones, and flesh and blood.
He is no ghost in glory, He is Man.
Shall I for bread give stones, sweet songs
for meat,
And psalmody to cloak Him in the cold?
Too oft in shameful beauty stately shrines

Have towered over slums where children
cried

For food, till He, my Jesus, sick at heart
Forsook the servile sacramental shams
That cruel men had mocked Him with, and
went

Back to the streets alone, to prostitutes
And paupers still a friend. Christ wants
His food.

Set not my heart upon the earth, ye say,
But rise to where He reigns at God's right
hand,

Yet bellies must be filled, by bread man
lives,

Though not by bread alone. He knew
the Truth,

My Christ, and well He knows. Mary He
loved

And yet there was a kindness in His eyes
For Martha too. You read the words, but
miss

The smile that softened them, and made
them kind.

He knew I loved Him well, and often-
times

He helped to clear a meal or slipped away

Down to the well for water quietly
To save me time, because He knew full
well

I would not let Him go. He understood.
No sneer was ever in His eyes to spoil
His smile. He understands America,
The maid of all work, Martha of the
world,

From dawn to dusk forever busy,
thronged

With serving tables, without time to pray.
O Christ have mercy on my soul, and
when,

Cumbered with serving, I forget my Lord.
Come Thou into the kitchen where I cook
And, while I dish the meal up, speak to
me,

Give me for human sorrowing new tears,
New pity for the passion of mankind,
Show me Thy Love, and though my hands
be hard,

Keep my heart soft like Mary's, she is
good,

And God, my God, I want that goodness,
too.

—G. A. STUDDERT KENNEDY.

their own home. "They opened every door in the house but the one behind which Mr. Drummond was hiding and as it was locked there was all the more reason why they should have opened it. They searched every mat shed in the compound except the one in which Miss Moffet and Miss Hull were hiding. You don't need to tell me God wasn't there."

Varied Duties of a Woman Missionary

In February we began to hold our Sunday afternoon prayer meetings. About ten of our women church members attended and showed considerable interest. We hope it may grow into something larger and be helpful to the women in their Christian life.

During the month I have taught junior missionaries, studied Tibetan and attended to the duties of my household as usual.

ESTHER M. MACLEOD.

Batang, West China.

Saving the Children From the Opium Curse

We had a real church service here in Amora, where we are in camp, in the courtyard of a Christian who was baptized six years ago. This man was beaten by the police and suffered much persecution in his early years as a Christian. The headman in the village is a Mohammedan and used to make it very hard for the Christians, but is now very friendly with our evangelist here.

Due to the teaching of our women evangelists, who preach against it in season and out of season, there are several babies here who have not been opium fed. The *vai* here takes her baby with her, puts a nice, clean frock on her and when the subject arises over some baby who is suffering because of opium she has her baby right there to preach her little sermon. The Hindu women say to our workers, "Surely you give your babies some medicine on the sly to make them look so well!" In one village a neighbor merchant while selling opium to others has stopped giving it to his baby.

CAROLINE E. POPE.

Bilaspur, India.

Evariste Hebert's Brother Baptized

You will be interested to know that Evariste Hebert's brother has come over to the Christian Church. He is well educated and was a member of one of the Franciscan orders, not a priest but a lay worker. He began reading the Bible some time ago and realized the great difference between the teachings of the Catholic church and the simple teachings of the Bible, especially along the lines of baptism, communion and confession. He was living in Houston and became acquainted with Claude L. Jones and talked with him on the subject. Just recently Mr. Hebert had the happy privilege of baptizing this brother, Romeo, the first of his brothers and sisters to follow his example.

ANN ZIGLER.

Jennings, Louisiana.

Intensive Work in the Philippines

March, April and May were busy months for the workers in the Tagalog district, Philippine Islands. In preparation for daily vacation Bible schools, a two-day institute was held in the home of Miss Edith Noffsinger, for the training of Sunday school workers to conduct and teach these schools. Ten vacation schools were conducted and 161 certificates awarded.

In a ten-day Institute for Tagalog workers, all the employed evangelists and several elders and other lay workers gave their time and energy to serious study of the courses offered, which included "How to Set the Church in Order," "The Use of the Bible in Preparing Sermons," "History of Our Brotherhood," "An Introduction to the New Testament," and "Music—New Hymns in the Hymnal." Resident missionaries were assisted by Miss Lois Ely and Dr. C. H. Plopper of China, who gave valuable assistance.

At the close of this conference the Tagalog churches held their annual convention and adopted the constitution of the Federation of the Churches of Christ. Emiliano Quijano was elected president for the coming year. Twenty-five churches rendered reports in the convention. During March, April and May there were twenty-six baptisms reported.

In Memoriam

Mrs. Brutus Dunevant, March 25, 1926, Eminence, Kentucky. Faithful member of church and missionary society.

Mrs. Melissa Maddox, August 10, 1926, Eminence, Kentucky. Loyal to church and missionary interests.

Miss Sara Maddox, January 10, 1927, Eminence, Kentucky. Active in all departments of church work.

Mrs. Addie Wilson, July 18, 1927, Iowa City, Iowa. Devoted member of Second Christian Church, Cedar Rapids, Iowa. Age 75.

Mrs. Nannie Foster Harp, July 28, 1927, Lexington, Kentucky. Active in Newtown church and missionary society.

Mrs. Charles Wilcox, May 17, 1927, Blue Mound, Illinois. Faithful member of church and missionary society.

Mrs. D. O. Daniels, July 25, 1927, Blue Mound, Illinois. Loyal member of Christian church from childhood. Age 75.

Mrs. Fred Boston, July 22, 1927, Girard, Illinois. Devoted member of the church.

Mrs. Helena Randall, January 1, 1927, Blue Mound, Illinois. Active member of church.

Mrs. Mary Elizabeth Thornberry, July 17, 1927, Toledo, Ohio. Life member of the woman's missionary society at Bellaire, Ohio. Age 88.

Wife and Mother Dies

Leopoldo Echevarria, who was educational evangelist last year and is now pastor at Gastambide Church, lost his wife July 3. She had several complications, and died the day following the birth of a second son, leaving four little children, all under seven years of age. Mr. Echevarria is heartbroken and we share his grief.

EDITH M. NOFFSINGER.

Manila, Philippine Islands.

Remembering the Natal Days of Those Who Represent Us

October

2. Mrs. Miriam H. Burch, China.
3. Roger T. Clarke, Africa.
4. Allen R. Huber, Philippine Islands
5. Dr. George E. Miller, India.
6. Mrs. Georgia Fillmore Peterson, Tibet.
7. Mrs. Minnie Florence Ogden, Tibet.
10. Mrs. Esther Martin MacLeod, Tibet.
11. Mrs. Mayme L. Carpenter, Porto Rico; Miss Zona Smith, South America.
14. Moody Edwards, Mexico; Elmer Kelso Higdon, Philippine Islands; Ada Calista Scott, Japan.
16. H. P. Gamboe, India; Willard F. Learned, Africa; Miss Edith Marie Noffsinger, Philippine Islands;
16. J. E. Moody, India; Mabel Blifrey, Livingston Academy.
17. Dr. Ryo M. C. Longdon, India.
19. David Rioch, India; Miss Hallie Lemon, Mexico.
20. Leslie M. Matson, Jamaica.
21. Mrs. Cornelia Andrews H. Benlehr, India; Charles E. Robinson, Japan.
22. Mrs. Hattie Smith Menzies, India.
24. Stanley Weaver, Africa.
26. Miss Mary Campbell, India.
27. Miss Stella Tremaine, China.
28. Miss Nancy Adeline Fry, China; L. W. Houtchens, Livingston Academy.
29. Mrs. Virginia Maltby Clarke, Africa.

Circle Program

NOVEMBER

Unwon Fields of Industry in the United States

HYMN: *My Country, 'Tis of Thee*

LORD'S PRAYER

BUSINESS

WORSHIP

Theme: *Avocation vs. Vocation*

Scripture: Luke 12:16-21

Comment on Theme

Hymn: *I Gave My Life For Thee*

Offering: Received during singing of hymn

Prayer

PROGRAM:

Pagan Practices

Did You Know?

QUEST HOUR:

CIRCLE OF PRAYER

1. What do you think Jesus meant when he said: "I came that you might have life and have it in abundance"?
2. If the owner of one of the factories in the Orient is a Christian, and gives to benevolence, etc., how will that justify his business?
3. Is there a possibility that those employed in our own homes and places of business are considered as doing "inferior" work? Is there any difference in principle in the treatment in large factories and those in our homes?

SUPPLEMENTARY HELPS:

New Paths for Old Purposes—

Burton, Chapter II.

Spiritual Adventuring — Conde, Chapter XI.

A Visit to the Patch—WORLD CALL, May, 1927.

As an Indian Sees It



George H. Singh

GEORGE H. SINGH, who recently sailed for his home in India, after several years spent in study in this country where he received his A.B. at Hiram College and M.A. at Butler, graduating from the College of Missions in June, and who will be associated with our missionaries, writes as follows regarding his voyage:

"The passengers on this boat are cultured and refined. I have made a few friends among them. There is one thing, however, which does not appeal to me, and it is that the majority of the people are very fond of liquor and smoking. It is bad to see a man drunk; but when I see women drinking and smoking and setting a rather bad example to the children, I feel sad and dejected. I have never in my life before seen so many women drinking and smoking. Then there are some other unwholesome things about which I do not want to write even.

"Everything is going on fine with me. I am spending the most of my time reading books or eating. These people eat six times a day!"

Books Wanted in Spanish

By J. D. Montgomery

DR. WADE C. BARCLAY of Northwestern University, who has been in South America for several weeks, first in Brazil, then in Chile and lastly in Buenos Aires, in the interest of religious education, having been sent by the Committee on Cooperation following the Montevideo Congress of 1925, is now completing his work and will soon be leaving for the United States. His conferences have been most helpful and we are expecting that out of these studies will come some very helpful programs and plans of procedure, as well as the preparation of some very much needed literature in Spanish. Dr. Barclay has made a very favorable impres-

sion among the nationals as well as among the missionaries.

In the course of his conferences he referred several times to Miss Cynthia Pearl Maus' book, *The Youth and the Church*, and to her book which deals with the adolescent age, as he considers them the best books in print for use in normal classes studying the adolescent. He is anxious to have both books translated into Spanish and published for use in the Normal Training classes in South America. We missionaries would be quite proud to see these books in Spanish, as a part of the contribution of the Disciples of Christ in the fuller development of religious education in South America.

A Creed for Missionary Societies

1. We believe that we are co-workers together with God.
2. We believe that there should be a missionary society in every church organization.
3. We believe the church is a missionary organization, therefore every member should be a member of the missionary society also.
4. We believe that our Lord expects both men and women to do their part in the spreading of the gospel, as his instruction was to "go," "tell."
5. We believe this responsibility should rest equally upon all Christians, not upon a small portion.
6. We believe that each member should have a moral responsibility regarding financial matters, in the prompt payment of dues, pledges and free-will offerings.
7. We believe that in order to give loyal adherence to the plans of work provided by those in authority, we must be informed in regard to the needs of the fields and the results already accomplished.
8. We believe that there is no better way to obtain this information than to subscribe for missionary magazines and read them; also other literature on missions.
9. We believe that our workers and their work should be faithfully remembered in our prayers, and that prayer calendars are an efficient aid to that end.
10. We believe that through earnest prayer and through knowledge of conditions, the gifts to the treasury will be largely increased.

—MARY A. VALE, in *The Home Missions Monthly*.

Texas Circles Go Over Top

THE Circles of Texas attained all their state aims this past missionary year, for the first time in their history. The financial aim of \$1800 was exceeded by \$800 and their aims in new organizations exceeded by three. At the present time there are thirty-nine Circles in the state, a few of which are correlated with Sunday school classes or Endeavor societies. Twenty-five per cent of these Circles qualified for the Honor Roll, three having attained the Double Honor Roll. They are as follows: Double Honors: Bonham, Hillsboro and Texarkana. Honors: Dallas Central, Fort Worth (Magnolia Avenue), Houston (Second), Sabinal, Temple, Wichita Falls (Highland Heights), and Petra. The record for the preceding year shows only three Circles qualified for the Honor Roll, but each of these had maintained the same high standard, and having surpassed it and made the Double Honor Roll.

Miss Mayme Garner is associate secretary of Circles and Triangle Clubs, having held this office a little over a year.

Wouldn't You Call It Graft?

By LUCY KING DE MOSS

"IF YOU were asked to tell quickly the most definite thing you get from the life and teaching of Jesus, what would you say?" asked one young student of another.

"Forgetfulness of self and thought for others" said the other, without hesitation.

Certainly Jesus made it crystal clear that the way to show our love for him is to show sympathy and kindness and helpfulness towards our fellow man.

"Teacher," a lawyer asked him one day, "What shall I do to inherit eternal life?"

"Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy strength and with all thy mind; and thy neighbor as thyself," he answered.

As Luke tells it there isn't a period after "mind," as though it were just one connected thought. Love God and love your neighbor. And when the lawyer cross-examined him about the meaning of "neighbor" Jesus speedily made him see that neighboring had nothing to do with location—city or county or state or country—but everything to do with need, whether of love or food or money.

Thanksgiving

By the President's proclamation, announced through the newspapers of the land, we shall observe Thursday, November 24, 1927, as Thanksgiving Day, with special services in the churches. The minister may read the account of the First Thanksgiving Celebration, 1621, and the First Thanksgiving Proclamation, with its quaint spelling and phrasing, and we may sing some hymns that were written in 1858 or there about. Before the hour is over, however, the chances are there will be some mention made of the automobile, the radio, the aeroplane, and all those modern miracles that have brought the countries of the world so very close together in the last quarter of a century.

And when we give thanks for these we must acknowledge the larger responsibility they bring to people who are trying to do the will of Christ.

When thy heart with joy o'erflowing
Sings a thankful prayer,
In thy joy, O let thy brother
With thee share.

Share with him thy bread of blessing,
Sorrow's burden share;
When thy heart enfolds a brother—
God is there.

"I Would Be Giving and Forget the Gift"

How very delightful the suggestion that in this month we shall plan our personal Thank Offering for the year, to be presented at the Christmas meeting. Nothing could be more fitting. If old kill-joy IT-CAN'T-BE-DONE should try to inject his spineless arguments into the discussion, floor him immediately by practical planning and preparedness.

Make it an *every member project*. No definite amount for each one, necessarily, but an offering, large or small, from every one.

Some Ways of Doing It

One group of young people in Ohio solved the matter very quickly last year by staying away from the movies two or three times in the month! They had quite a creditable offering from doing just that.

You cannot imagine how much fun it is to make the money you give. In one missionary organization of twenty members they decided to work for the money they were to give as a special offering, each one reporting how it was done, when the time came to turn it in. One girl made seventy-five cents reading to her father and another seventy-five if she would *quit* reading. Another gave her room its spring cleaning and had the money that a cleaning woman would have charged. Another laundered her sister's silk undies for a month and had quite a gift. And so on.

"I've always been pretty independent, said some one the other day, "but didn't dawn on me until recently that was allowing a bunch of gritty missionaries to do my job in a dozen different places and wasn't even *helping* with the expenses. Graft, I call it!"

Starting Them Right

By Mrs. W. B. Rogers



Officers of the Tri Club,
Pittsburg, Kansas

THERE are thirteen girls, ranging in age from ten to thirteen years, in the Triangle Club in our church. They are very regular in attendance at the meeting and pay their dues every month. We use *WORLD CALL* and *King's Builders* in building our programs. They have accepted their apportionment of \$15 for next year and will give \$2.50 toward buying a case for the India medical workers. They also gave Miss Dreese two linen handkerchiefs. This group meets occasionally as a sewing club and dresses dolls for the Christian Orphan's Home, St. Louis.

Program for Triangle Clubs

What shall I render the Lord for all his benefits toward me?

Heralds of Christ

NOVEMBER

Plan for Individual Thank Offering during the Thanksgiving Season

HERALDS TO THE WHOLE WORLD

BUSINESS PERIOD IN CHARGE OF PRESIDENT

Hymn: *The Whole Wide World for Jesus*

Prayer

Business

TALK: *Backing The Heralds Why Foreign Missions?*

TRIANGLE HELPS FROM WORLD CALL

WORSHIP:

Hymn: *Heralds of Christ*. Stanzas 1, 2, 3.

Story: *God is Love*

Prayer

Hymn Response: *We've a story to tell to the Nations*. Stanzas 3.

Offering

TRIANGLE BENEDICTION

Endeavor Snap Shots From Manila

By E. K. HIGDON

IT LOOKED like moving day at our house. Several husky chaps were clearing out the furniture from the living room and dining room and removing the reading table and lounging chairs from the spacious front porch. The bedrooms appeared to be giving a small imitation of a second-hand furniture store. One bedroom, you started to escape from the dining room table and the china cabinet met you; in another, you went into your own room, put your hand on a dresser and a serving table bit you. But in the kitchen there were stacks and stacks of delicious pastries and seven gallons of ice cream. The social committee of the Christian Endeavor of the Taft Avenue Church, preparing for the opening get-together of the school year, made things fun. That night they entertained 125 young people in our home.

The church was as bare of printed or written materials as old Mother Hubbard's cupboard was of bones; no song books, no Bibles, no Christian Endeavor Worlds, no clippings. But the meeting moved right along. The pianist had committed to memory the songs, the leader knew her speech by heart, the Scripture lesson was recited. It was a popular "memory meeting." A leaderless one was planned for the early date.

Fifteen young people sat on our front porch, in the sitting room, in the study. They sat and wrote. One hundred questions had to be answered. They worked until noon—two hours. After luncheon, they returned to continue writing; some, another hour; others, two more. A few of the newly elected officers and several committee chairmen were in that group. For more than twenty weeks, meeting at 2:45 on Sunday mornings, they had studied "Expert Endeavor." This was the examination. Part of what they wrote has been published in *The Tribune*, a Manila daily paper, and in *The Way of Peace*, one of our religious weeklies. And here is some of it for WORLD CALL. This, by a member of the class who does not belong to the Taft Avenue society, shows how our young people work:

"An interesting, highly inspiring group of young men and young women is the Taft Avenue Christian Endeavor Society. Several times I have attended its prayer meetings, and always I have met the best of welcome and the best encouragement to stand up boldly for Jesus. Its members are sociable, and one, even a stranger, will always feel at home with them. There is in its atmosphere the spirit of friendliness, of devotion that brings one nearer to the Greatest Friend of all—Jesus.

"The Taft Avenue Christian Endeavor Society is well organized and its committees offer splendid opportunity for serv-

ice. Its officers are delightful and make participation in their prayer meetings much worth while."

The next snapshot shows the members of the society at the church service. A young Filipino woman is telling about the 5,000 lepers at Calion; about the young man who has written to his mother for seven years and has had no word in reply; about the hundreds of untainted children who have been brought to Welfareville in Manila to keep them from the dangers of leprosy mothers; about one little fellow whose heart almost broke when he was taken from his mother and who clings to this woman every time she goes there and calls her "mamma." The whole story is simply, tellingly recited. The Endeavorers respond liberally. Later at another special "leper" social, they collected five pesos, eighty dresses, and several bundles of clothing.

The next snap is taken in the penitentiary where three of the Endeavorers go every Sunday to teach the prisoners. Classes are being conducted in English and in two or three dialects. One group of men from the mountains, members of a non-Christian tribe, listen eagerly, ask questions, confess Christ. Thirty men were baptized last year.

It is a few weeks before Christmas. The regular prayer meeting is in session. A large blackboard stands at the front of the room, blank. Students wonder why it is there. Then a young man, given charge of the meeting, turns the board around and the people see that it is covered by rows of paper squares. Each piece of paper bears a number and all the pieces in a given row bear the same number. There is a row of tens, a row of fifteens, a row of twenties, another of thirties, and so forth. It is a device worked out by the committee for raising funds to send delegates to the annual conferences of the Y. W. and Y. M. C. A.'s. The young man explains that the pieces of paper will be sold for the amount indicated on each. The young people like the idea and the money is raised in less than ten minutes.

These "snaps" show the Endeavorers of one society engaged in their various activities. There is another wide-awake group on the other side of the city at the Gastambide Street Church of Christ. Miss Edith Noffsinger who, three years ago, was instrumental in bringing back to life the defunct Manila Christian Endeavor Union and who has been adviser to its executive committee ever since, is pastor of the student congregation to which this society belongs. Several months ago on a certain Sunday evening when the topic dealt with home life, one might have heard

an interesting debate on the divorce question. Several hundred young people were present. After the debate, a stirring sermon was preached by Jorge Bocobo, dean of the College of Law of the University of the Philippines, and now acting president of that large state institution, the most outstanding evangelical Christian of the Philippines (recently elected by vote of Filipino pastors and American missionaries as one of the two Filipino delegates to the World Conference on Missions to be held in Jerusalem next spring).

Senior Christian Endeavor Topics

October

2. How Can We Make Our Society More Successful? Phil. 3:13-17. *The Spirit of Union*, July, 1927, WORLD CALL, page 51.
9. How Can We Help Younger Boys and Girls? John 21:15-17. *What Do Your Children Do During Vacation?* June, 1927, WORLD CALL, page 31.
16. In What Community Enterprises May Our Society Share? Neh. 4:6; 16-18. *An Example of Youth in Action*, May, 1927, WORLD CALL, page 13.
23. Christian Endeavor in All Lands. Rom. 10:18; Col. 1:3-6. *Christian Endeavor Around the World*, March, 1927, WORLD CALL, page 47.
30. What Does Protestantism Stand For? Rom. 4:1-5; Gal. 3:23-29. *Our Relation to Union Movements*, July, 1926, WORLD CALL, page 8.

Intermediate Christian Endeavor Topics

October

2. The Advantages of Working Together. 1 Cor. 3:7-10. *Our Relation to Union Movements*, July, 1926, WORLD CALL, page 8.
9. The Best Short Stories I have Read. Ruth 1:1-22. *Two Women Trek Through Jungle*, June, 1927, WORLD CALL, page 14.
16. How Can We Improve Our Christian Life? Phil. 4:8. *Study To Show Thyself Approved Unto God*, June, 1927, WORLD CALL, page 46.
23. How Is My Denomination Trying To Make the World Better? Isa. 42:5-7. *The World's Children*, June, 1927, WORLD CALL, page 5.
30. How Does the Way We Play Reveal Our Christianity? Ps. 33:1-5. *What Spring Brought to the Home*, June, 1927, WORLD CALL, page 36.

Board of Education and Work of Our Colleges

Hiram Professors—Spokane Accredited—Education Enterprise of Canadian Disciples—Rapid Growth of Public Education

AN ABLE faculty has always been a tradition at Hiram College, Ohio, and there is no feature of the college that recent graduates and students evaluate higher than the corps of men and women who compose the present faculty. This year Professor Guy W. Sarvis, Miss Audrey Hennen and Professor Donald C. Dooley have joined the faculty.

Professor Guy W. Sarvis has come to Hiram as professor of sociology and dean of freshmen. For several years he was connected with the Y. M. C. A. in New York City and in Calcutta, India. He crossed Africa from Mombasa on the east coast to Boma on the west coast—across Lake Victoria Nyanza and down the Congo River. Professor Sarvis spent fifteen and a half years in the University of Nanking, China, as dean of the College of Arts and Sciences and head of the department of sociology and economics. He was a member of the Commission on Social Research and of the executive committee of East China Educational Association, and also served in the famine work in Northern China. Professor Sarvis is on the editorial board of the *Journal of Applied Sociology* and is a contributor to other periodicals.

Miss Audrey Hennen, Hiram's teacher of piano and theory of music, comes to her work thoroughly trained in music and well experienced in teaching. She received her bachelor of music degree from Northwestern University. She is a member of Phi Beta national fraternity of music and dramatic art, and in her senior year at Northwestern was elected to Phi Kappa Lambda, a national honorary music fraternity. For the past three years Miss Hennen has directed the conservatory at Cottey Junior College for Girls, Nevada, Missouri.

Professor Donald C. Dooley fills the position so long held by Dr. Colton, professor of physics. He is a native of northeastern Pennsylvania and a graduate of Bethany College. For six years Professor Dooley taught science in the high school in St. Clairsville, Ohio, and the past three years he has spent in study and research work at the University of Chicago.

Dr. John S. Kenyon, professor of English of Hiram College, has just returned to Hiram after spending fourteen months in England and on the continent of Europe. While engaged in study in the University of London he was awarded the Laura Soames prize for research work in the field of phonetics. The result of the work is embodied in an essay entitled *The American Voiced It*. Dr. Kenyon ranks among America's prominent philologists, and until his departure for Europe he was regional secretary for the Amer-

ican Dialect Society. His book in phonetics, *American Pronunciation*, which grew out of the English course given to Hiram College freshmen, is used as a textbook by leading schools.

Spokane, Washington. Spokane University has been accredited by the Board of Education of the state of Washington. This is a marked advance for the institution and is the first time in its history that such an accreditation has been given. This acknowledgement of the work done at Spokane comes as a direct result of the splendid leadership of President Roy K. Roadruck and the excellent work of his efficient faculty, and will, no doubt, result in a great increase in the student body. Dr. F. W. Reeves of the Board of Education has recently surveyed Spokane University and his findings had much to do with placing the university on the accredited list.

Enid, Oklahoma. When the will of J. H. Hill of Central Christian Church was filed for probate it was found that this business man and churchman had remembered various activities of the church. He also left \$5,000 to the endowment fund of Phillips University. When a hundred years shall have passed he will still be teaching the leadership for the church, and in that time this fund will have earned and turned into the young life of the church through Phillips University about \$30,000. It is the testimony of men who have investigated every form of philanthropy that money given to Christian education lives longer and does more good than money given to any other cause.

Eureka, Illinois. This summer the Eureka College Quartet made a concert tour presenting programs of high grade music, sacred and secular. Their voices blended well, and the individuals showed great versatility as chorus singers, soloists, readers and instrumental performers. The quartet reflected great credit not only upon themselves, but also upon the educational institution which they represented.

Canton, Missouri. Culver-Stockton College is anticipating a splendid year in her music department. After a year's absence Lorenzo G. Fachinato returns to the college as instructor in band and orchestral instruments. Ronald J. Neil, instructor in voice and public school music, and Miss Ramona G. Cruikshank, instructor in piano, organ and theory, have been members of the faculty for two years. The pipe organ at the Christian Church of Canton is available for lessons and practice during the school year. Before

leaving college last semester two students of the pipe organ secured church positions in the towns where they are located.

During the summer session dramatics had a strong place in Culver-Stockton College. "The Melting Pot" was given early in June for the summer students and others who could not be present at the May performance. A number of short one-act plays have entertained and instructed from time to time.

Fulton, Missouri. Dr. E. R. Cockrell, president of William Woods College and also president of the Kiwanis Club of Fulton, has been named chairman of the program committee for the 1928 Missouri state convention of the Christian churches, to be held at Moberly. The other members of the committee are Robert L. Lund and W. Palmer Clarkson, of St. Louis; J. H. Coil, pastor of the Compton Heights Church of St. Louis; G. C. Schurman, pastor of the Central Church at Moberly.

Dr. Cockrell has also been named member of the educational committee of the Northeast Missouri Chamber of Commerce.

Late reports indicate that eighteen states and four foreign countries—Mexico, Persia, Japan and Philippine Islands—are represented in the student body of William Woods College.

Miss Clara Demeter of Macon has been elected head of the art department of William Woods College. She received her A. B. degree with "Distinction in Art" from the University of Missouri. She has also taken a course in etching under Bernhard Wahl of New York City, and one of her sketches was given a prize in an art contest held by the Art Lovers' Guild of Columbia.

The churches of Christ in Canada have been supporting an educational work in Toronto in connection with McMaster University under the deanship of R. G. Quiggin. This new enterprise has been going forward, so far as teaching is concerned, for the past two years. The results have been so encouraging and the prospects so bright that at the recent All Canada and the provincial conferences it was proposed that a forward step be taken. An effort is now being made to secure the service of Dr. W. C. Macdougall, a Canadian by birth, who served as missionary in India for twenty years and who is highly qualified for the work of teaching. Our brethren in Canada need an educational institution and encouragement and support which can come from any source will not only be very worthwhile, but highly appreciated.

Facts set forth by the recent National Education Association convention at Seattle, Washington, indicate the marvelous growth of education in the last ten years. High school enrollment has increased 2,400,000. The value of school property has increased over two billion dollars. Expenditures for public education have gone up from seven and a half million to two billion dollars a year. Education costs money, but the people seem willing to pay for it. It is because we have learned that it is more costly not to educate. However, education alone is a failure. Education plus Christian character is the hope of the world.

The Siamese Alliance is an organization of all the Siamese students in the United States, numbering about forty. This year the annual session of the Alliance was held at the Wilbraham Academy, Wilbraham, Massachusetts. Over twenty Siamese boys have completed their preparation for college at Wilbraham in the last eleven years. Dr. Pyn Mauangman, president of the Siamese Alliance, received his higher education in this country. He is now an assistant at the Peter Bent Brigham Hospital in Boston, but will eventually return to his own land to practice. Phya Dijitang, minister of Siam to the United States, came from Washington with several members of the legation to attend the Alliance session.

Brooklyn, Indiana. Recently at a directors' meeting of the Bethany Park Assembly, W. E. M. Hackleman of Indianapolis, Indiana, was unanimously chosen president of the directors for the coming year. In this capacity Mr. Hackleman will have charge of not only the general arrangements, but also of the program. He is planning to put on a distinctly educational program in which great schemes entering into a well-rounded program for the local church and its ministers will be especially stressed.

Some Congo Clippings

By Lewis A. Hurt

THOSE interested in Africa will be happy to know that a project is on foot to buy the early home of David Livingstone at Blantyre, on the Clyde, put it into good shape, and endow it as a museum for Livingstone relics and other exhibits illustrative of the opening up of Africa."

"The expert commission appointed by the Belgian colonial minister to study the stupendous Van Douren project for harnessing the falls of the lower Congo and developing 100,000,000 horsepower of electricity and for a system of locks and canals permitting 10,000 ton ocean steamers to ascend the river as far as Stanley Pool (Kinshasa), has made its preliminary report: that the canalization scheme is quite practicable. It recommends that ex-

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perts be sent out to study on the spot the electrification part of the plant, into which it has not gone."

"A few weeks ago one of the smaller Sabena planes left Boma at 7:00 a. m., arrived at Kinshasa at 9:30, left again at 10:30, stopped at Thysville and Matadi and arrived at Boma at 2:00 p. m., departed once more at 3 o'clock, and at 5:30 called it a day's work upon landing again at Kinshasa. Three trips in one day that by rail and river would take ordinarily, the three of them, about nine

days." It takes us two days by rail from Matadi to Kinshasa, as we always stay over night at Thysville.

"The 800 ton Unatra sternwheeler Capitaine Hanssens, largest boat yet built on the Congo was recently launched at Leopoldville." The Belgique, Congo's new hospital boat, will soon be plying the waters of that mighty river, bringing aid to whites and blacks alike. This boat was given by private subscription and every Congo resident will rejoice with its coming.

Wanderland-Wonderland

The FOUR HUNDRED FAMILY

by Lucy King De Moss

THERE were more children at Number Four Hundred than any other house on the street. Two boys and three girls had lived there all their lives and Danny and Tom had almost forgotten that they had ever had any other home. The truth of the matter is nobody wanted them to remember their first home, such a sorrowful place it was, so very, very poor and without any mother or sister or aunt in it, you know.

Mr. and Mrs. Four Hundred could never have too many children it seemed, and just as truly the children could never have too much of Mr. and Mrs. Four Hundred. They were the kind that one's mind just naturally flew to after an accident or hurt feelings or a pain or anything.

When they found out about Danny and Tom they called the five children who belonged to them in for a council:

"If we have them," they said, "it will mean an extra bed in the 'Snoozery,'" which was what the boys called the great third-story room with its wide windows and sloping sides.

"That's all right with us," said the boys.

"It will mean dividing up at Christmas and on birthdays," they said.

"Of course," said the girls.

"You'll all have to be easier on clothes and shoes!"

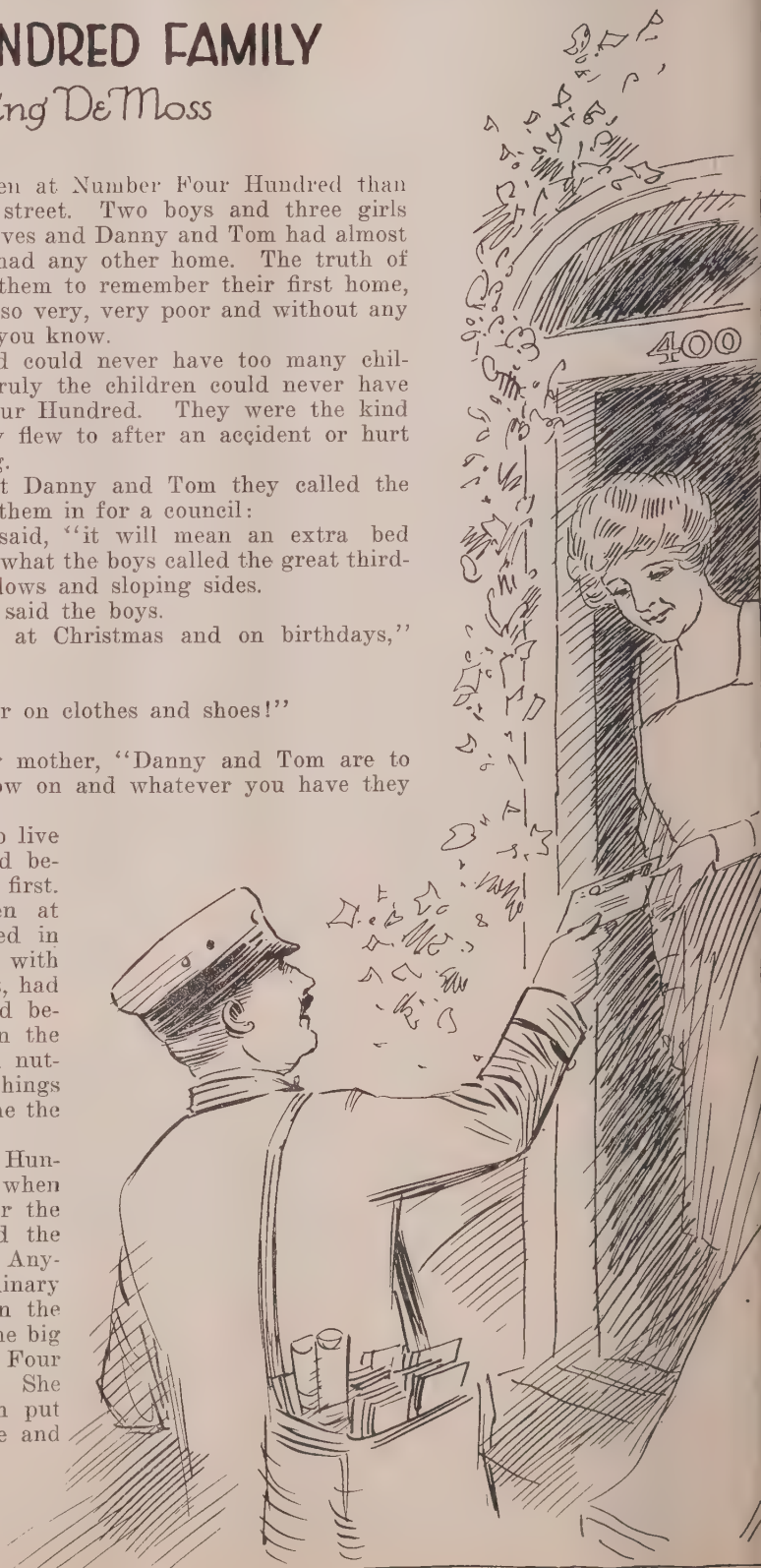
The children shouted.

"Well, anyway," said their mother, "Danny and Tom are to belong in this family from now on and whatever you have they are to have."

So Danny and Tom came to live at Number Four Hundred and belonged in the family from the first.

Time passed. The children at Number Four Hundred played in the big yard, went to school with their school bags full of books, had parties on their birthdays and between times, went camping in the summer and had bonfires and nutting trips in the fall—all the things regular families do. Then came the time this story is about.

One afternoon Mrs. Four Hundred went to the front door when the postman rang the bell for the last delivery of the day and the postman handed her a letter. Anybody could see it wasn't an ordinary letter by the funny marks on the face of it. Going quickly to the big chair in front of the fire, Mrs. Four Hundred opened the letter. She read all its pages once, then put them back the way they were and



turned them again. Then she looked in the fire for a long time, thinking very hard, and her eyes grew brighter and brighter. When she got up from the chair and hurried out of the room she was one big smile.

"Hi, Family," she called from the wide hall, where she could be heard in the yard and in the house as well, "Come in for a council!"

It was getting close to dinner time, so they were all pretty near and came running from all directions. When they were all there she read them the letter, hurrying to get to the exciting part:

"The young son of one of the Chinese Christian teachers went to America over a year ago to visit his cousins. In the fighting in Nanking last winter, his father lost everything he had and almost lost his life protecting his friends, the missionaries. There seems to be some difficulty about Wang Lo staying with his uncle. His father is worried about him. I thought at once of you and the Family at Number Four Hundred. Do you suppose you could take him for the winter? He needs friends the worst kind, for his heart is broken thinking about his mother and father and the little brothers and sisters over here in China. If you could manage to squeeze him in it might help to repay what we owe his brave father for what he did for us. Lo is twelve"

There was some more to the letter, which was from the children's aunt in China, telling where Lo was staying, and after she had read it all, Mrs. Four Hundred looked up at the circle of faces that watched her so earnestly.

"A Chinese boy?" said one of the girls, slowly.

"The son of a Christian preacher," said her Mother.

"Wouldn't he be awf'ly different?" said a boy.

"No more different than your aunt seemed to his father, and yet he risked his life for her," said his mother, quietly.

"I hope you will let him come," then said Danny. "There isn't anything so bad as being lonesome. He can have our bed and Tom and I can have a cot somewhere." At which Tom nodded vigorously.

"Bless the boy," said their mother. "Now let's take a vote: All in favor of inviting Lo to stay for the winter and as much longer as he will, raise both hands."

Seventy fingers wiggled "Yes!"

Mrs. Four Hundred laughed shakily, through a mist of happy tears.

"I'll send that letter right off," she said, "and I am as sure as ever I was of anything that we are going to have the happiest winter of our lives. Just think, we shall be entertaining as our guest a citizen of the oldest country in the world. It will keep us busy making him realize that our country is the *friendliest*! Number Four Hundred, show your goods!!"

"Watch us!" shouted the seven of them.





Station UCMS Broadcasting

BEN HOLROYD who with Mrs. Holroyd was serving his second term in Nanking, China, as a missionary, when compelled to leave that country, has been called as director of religious education by

Euclid Avenue Church, Cleveland, Ohio.

After twenty-two years in China, Miss Edna Dale was forced home on account of ill health. She has recently become pastoral helper for the Figueroa Boulevard Church, Los Angeles, where Fred E. Hagin, a missionary to Japan for many years, is the minister.

The treasury department of the United Society has just received a gift of \$50 from one of our missionaries in Africa to the China Emergency Fund, and \$150 from another missionary for the general fund.

The young lady who sends the gift of \$150 for the general fund receives a salary of \$850 a year, while the man who gives \$50 for the China emergency receives, with his wife, \$1600 per year. These gifts are most liberal and indicate interest not only in their own particular task but in the work generally. The China missionaries will rejoice to know that their co-workers in Africa are not only sympathetic with them, but are helping materially in the emergency.



—W. R. Warren

Mr. and Mrs. R. K. Whately of Sydney, Australia, were recent guests in St. Louis, having come thus far on a trip around the world. A son, R. K. Jr., is pastor of the Christian Church at Geneva, Ohio. With his family, he came to this country, about a year ago. Mr. Whately, Sr., is a banker and also active in all that concerns the brotherhood in Australia.

Mr. and Mrs. Thomas A. Young sailed for Japan from Vancouver, September 1. Mrs. Young has spent twenty-two years and Mr. Young fifteen years in the Land of the Rising Sun, where they have rendered efficient service. Mr. Young will be of great assistance to Mr. Corey and Mr. Paul in their study of conditions in Japan, since he had charge of the survey there.

An encouraging thing about the work at headquarters is the number of young women, who after a year or two of service there, are inspired to continue their school work. Miss Bernice Andrews, who for a year and a half has been secretary to Roy G. Ross in the religious education department, has gone to Texas Christian University, Fort Worth, where she will have a position in the college office while taking her college course.

Mr. and Mrs. C. G. Elsam, missionaries to India, and now home on furlough, announce the arrival of their first grandchild, Patricia Salisbury Elsam, August 17, 1927, in Chicago. She is the daughter of Harold Gordon and Lucille Salisbury Elsam.

With the transfer of Miss Trout to the woman's department of the United Society, it became necessary to fill a vacancy in the home department. This department has been very fortunate in securing Miss Mary Campbell of Minnesota, who will take up her duties as associate secretary, September 20. Miss Campbell spent one term as a missionary in India, which will all the better fit her for the international and interracial problems involved in much of the home missions work.

The fall conference of deans of the young people's conferences was held in St. Louis, September 8-9, at which time the 1927 conferences were reviewed and policies adopted for 1928.

Twelve to fifteen state secretaries of the woman's work met in St. Louis September 9-10 to discuss plans for fall state conventions and one day conventions.

Cyrus F. Yocum, son of Mr. and Mrs. C. M. Yocum, has entered Bethany College, his father's Alma Mater.

September 1, John R. Golden moved his family from Decatur, Illinois to St. Louis, where they will reside at 5782 Kingsbury Avenue. While Mr. Golden has served as secretary of the society since his election at the international convention last November, it did not seem practicable to move the family before.

Friends of Miss Bessie Olga Pehotsky will be surprised to learn of her marriage, August 25, in Buffalo, New York, immediately after returning from a trip of three months in Europe, to Norman H.



Mr. and Mrs. W. B. Alexander and Florence, who are en route to India

The Alexanders have served nineteen years in that country, where Mr. Alexander has rendered efficient service as mission secretary. While in this country on furlough he was quite as busy and efficient in field work under the direction of the promotion department.

Erb, to whom she had been engaged for several years. Mrs. Erb, who is now general worker for immigrants under the United Society, formerly was social-religious worker for the Broadway Church, Cleveland and taught English and Bible for two years at Southern Christian Institute, Edwards, Mississippi. Following this she again served the Broadway Church, Cleveland, for four years, during which time she assisted in developing the Corlett Christian Church in Cleveland. Mrs. Erb will continue with the society.

Grant K. Lewis, head of the department of home missions, returned to the office August 26, after spending a month visiting the churches on Prince Edward Island, Canada. Mrs. Lewis accompanied him. They visited in the homes of the people and gained a deeper appreciation of the problems faced by these fine folks.

Timothy Tinsley, pastor of the Ridge-wood Heights Church, Brooklyn, New York, one of our home missions points, spent a few minutes in the office during August. He was on his way to Brooklyn for the first Sunday in September, after a vacation in Kentucky.

in the magazine *Foreign Affairs*, April issue, appeared an article on "Two Americas," written by Clarence H. Haring, in which he said:

"The Colegio Internacional in Asuncion, maintained by the Disciples of Christ, is one of the most progressive forces in the life of Paraguay."

Among recent visitors at headquarters was H. A. G. Clark, a missionary of the Australian churches to western China who was compelled by the present warfare to leave his station, Hweili, twelve days' journey north of Yunnanfu. He is hoping to spend the next year in graduate study at Yale University.

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The Good That Men Do

How They Grow!

A LONELY little country girl slipped into a village church for a Christmas celebration. There was a Christmas tree resplendent with tangles, tinsel, ribbons and presents of every sort. The climax of the festivities came when Santa Claus, bearded and furred and jolly according to tradition, began to take the presents from the tree and read out the names of those for whom they were intended. Of course children got most of the gifts, and their eyes sparkled with delight as they went forward to claim their toys, dolls, books and bags of candy. Santa Claus declared over and over again that he never forgot anyone. The generous distribution of presents seemed to justify his boast, until the tree was bare, and little Miss Lonesome's name had not been called! The disappointment seemed greater than she could bear, and the very effort she made to keep from crying caused her to break down completely when she could no longer restrain her tears.

Then a beautiful young lady came to her, gently learned the cause of her grief and quickly found a bag of candy and an orange for her. Smiles broke through her tears at once and she went home happy, with Miss Bonnie forever enthroned as her ideal of womanhood. Later and fuller acquaintance brought other reasons for gratitude and admiration. Grown, married and a mother, she continued to follow the pathway marked out by the older woman's example.

Last week the women of the missionary societies of Wabash County, Illinois, elected Mrs. Mayme Williams county secretary in recognition of the extraordinary work she has done in the Allendale church and her proved ability as a leader. Then someone asked the secret of her devotion and she gave the credit, as above, to Mrs. Fox, whom they all loved and all have mourned since her death in April.

Was It You?

An old man limped along life's way,
His grief-bowed head was crowned with gray
Somebody cheered his dreary day,

I wonder—was it you?

A lonely child devoid of guile
Looked up, and tears bedimmed its smile;
Somebody stopped to play awhile;

I wonder—was it you?

There's always someone needing aid,
Some trembling heart a'one, afraid,
Some load that could be lighter made;
Can they depend on you?

—Selected.

never attended church in his entire life. As a result of this chance meeting on the highway he ventured to go, brought his entire family, and in due course of time they were all baptized and those old enough, including the husband and wife, were received into the church. That is quite a story itself, but in order to be altogether truthful we have to add that the new church member, who had his cellar full of jugs containing unauthorized liquid contents, carried them out, one by one, and poured their contents upon the ground. The story is not yet completed for other families have become interested in the church as a result of these recent events and there are likely to be still further increases in church attendance and membership.—*World Service News.*

A Ford Fairy Story

MOST Ford stories are jokes, but this is no joke. One of our home missionaries in Nebraska was driving across country when he came to a man who was having trouble with his car. The missionary stopped and offered to help but the troubled brother, who happened to be a Bohemian farmer, did not have much faith in the proffered assistance. He accepted it, however, and, not knowing that the tinkering mechanic was a Christian minister, watched as the balky Ford was put once more into running order.

"How much do I owe you?" said the man.

"Nothing."

"Well," countered the man, "you might at least tell me who you are."

"I happen to be," was the reply, "the Methodist preacher over in town."

At that the would-be traveler extended his hand and said, "I am certainly indebted to you and I would like to pay."

"Well," replied the preacher, "you can pay me by coming to church."

Now, the story relates that the man not only was not a church attendant, but had

Backs Train to Catch Thief

A GREAT commotion arose the other day in a third class carriage in Styria just after the last train for the night on a local line left Preding village station. Fraulein Josefine Muchitch, the daughter of a local innkeeper, discovered that her traveling basket was missing, and began loudly to bewail the fact and to cry out "Thieves, thieves!"

Other passengers joined in the clamor, explaining that they had noticed a man jump from the train—which was proceeding at the comfortable amble of local railway trains the world over—a little way back. So great was the commotion that it disturbed the engine-driver, and he stopped his train, and came back to inquire the cause. There was a debate as to what had best be done. The engine-driver declared that, for his part, he could not see a lady robbed like this without making at least an effort to come to her rescue, and with true Austrian gallantry, offered to throw the time-table to the winds, and drive back in pursuit of the thief. He backed his train several stations along the line, and the thief was eventually caught.—*The Post-Dispatch.*

An Appreciated Minister

By BEULAH R. TUBBS



A. B. Robertson

SUNDAY, June 5, marked the close of thirteen years of service by A. B. Robertson with the Church of Christ, Ashland, Ohio, and the beginning of the fourteenth year.

At the close of the morning service, thirteen girls of graduated sizes filed onto the platform. Each little girl wore a letter, all of them together spelling the words, "Thirteen Years."

A large book was carried, which, when opened by the girls, showed pictures of the old church which was here when Mr. Robertson came and also one of the present building, dedicated in 1923, costing nearly \$150,000.

At the last, a door in the book was opened and a very small girl stepped out and presented the pastor with a huge bouquet of red peonies and a framed greeting written for the occasion. An impromptu and enthusiastic reception lasted for nearly an hour.

During the thirteen years, there have been 1,200 conversions. Of these, 700 remained in the local church which now has an active membership of 900.

Not limiting his activities to church work alone, Mr. Robertson has become a real power in the community. As chairman of the city park commission, mainly through his own efforts beautiful Brookside Park has come into existence, with an \$18,000 swimming pool. As a member of the board of trustees of the Public Library, though meeting with opposition, its activities have been trebled, the location improved and he has visions of a new building for its proper housing.

Last year, when the advance agent of the Redpath Chautauqua had nearly de-

spaired of getting backing, some one suggested, "Why don't you go and see Bob Robertson?"

"Oh, I've been to preachers before," he answered in disgust.

"Yes, but Bob's different," was the reassuring reply.

So he went. Result? Chautauqua went over the top with a surplus for the first time in years, which was given to the Boy Scouts, and fifty-two backers signed up for the next year.

Mr. Robertson is a member of the board of managers of the United Christian Missionary Society and was appointed on the executive committee at the Memphis convention.

"Tackling some hard job that every one else is afraid of is fun for him," remarked one of his church members. "He is too busy to indulge in sports like golf. When he wants that sort o' exercise, he takes his hoe and goes out into the garden and makes nine holes." Continuing, he said, "I know he has been offered more money to go to other places, but he wouldn't leave us with the new building and a big debt on our hands."

His slogan for the church is, "Among you as one that serves!"

A Rainbow Luncheon

AT THE Nebraska State Convention in June the woman's missionary societies had a Rainbow Luncheon with 325 in attendance. The speakers' table was decorated with a large rainbow composed of crepe paper in rainbow colors. At each end of the rainbow was a pot of gold—brass jardiniers containing many little yellow satin sacks stuffed. For this luncheon Mrs. Carroll O. Stuckenbruck, wife of the pastor of the Bethany Church, wrote a song to the tune of "A Perfect Day," in honor of fathers and mothers of missionaries, a number of whom were special guests of the occasion. Myrtle Furman of India and Wenona Wilkinson of China were among the speakers. In

the printed program it is interesting to note the names of forty-eight missionaries who have gone out from Nebraska to ten different fields.

A Tribute

To the Mothers and Fathers of Our Missionaries

(Melody—A Perfect Day)

When we come to this hour in this perfect day,

And we think of friends far and near,
We now sing their praise as we tribute pay
To these mothers and fathers here.

They have toiled, they have prayed, all
the long years through,
They've oft known the pain of loss,
But they cling in faith to that friend so true,
Who once bore for them His cross.

Though miles stretch between them and
those they love,
Though their eyes oft are dimmed with
tears,

Still they hear His voice from the realms
above,

And it drives far away their fears.

May God bless each one through the future
days,

We pray ere we say adieu,
Then when life's day is past, His dear
name we'll praise,

In that land where all dreams come true.

—MRS. CARROLL O. STUCKENBRUCK.

Mother's Day in India

THIS year we celebrated the first Mother's Day we have ever observed in India. We had a good program in Sunday school, with special songs and speeches and an offering was taken there and in the evening service for mothers in the home at Kulpahar. It must be remembered that women are not honored in India. They are not given the place that Christian women command. Their chief mission in life is supposed to be to serve man. Women never eat with the men of the household and always walk behind on the road. So this thought of the honor that is due the mother is a new one. As the light of the gospel shines farther and farther the thought will get deeper and deeper into the hearts of the people.

RAY E. RICE.

Damoh, India.



Faculty and students, Evangelical Seminary, Rio Piedras, Porto Rico. C. Manly Morton, left center front

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Cherry Blossom Time

By Ira D. Crewdson

EVERYBODY loves beauty in some form. The Japanese people find a delight at cherry blossom time which seems to open their souls. The crowds which go to see the cherry blossoms leave all cares and worries behind and spend the day and early part of the night feasting upon the beauty which at best lasts but a few days.

The little town of Gose, some thirty miles from Osaka, has a creek running through the center of the town. For half a mile on both banks is a row of cherry trees which for many years have been a source of pride to the people of the place.

We have a church at Gose. The preacher is S. Tanaka. His valuable experience and excellent training in country evangelistic work was received prior to his coming to Gose, in the Akita district, while working for several years with C. F. McCall. Three years ago when Mr. Tanaka came to the Osaka district we took advantage of his experience and zeal for out-of-doors preaching and began evangelistic work among the crowds which came to see the cherry blossoms in the spring. Our first equipment was a box to stand on, Bible, song book, slide trombone and tracts. A few strains of some hymn from the trombone were sufficient to attract the attention of the people from their dreamy wanderings, resulting in a large audience that gladly received the tracts after listening attentively to a gospel message from Mr. Tanaka.

Our equipment has increased from various sources until we now have a small tent, halopticon and a few slides, a good supply of books, Bibles and song books for sale, besides the tracts for general distribution. One indication of the success of the meetings was evidenced this spring by a little opposition from outside forces. After waiting three days for the Electric Light Company to connect an extension cord for our location as they promised I made the connection myself and that night our pictures and the sermon on temperance were the center of attraction. People stood for nearly three hours crowded together on both sides of the screen. The next night the people were waiting for us to begin. Just after we started the Electric Light Company official stopped us for no apparent reason. We were all disappointed for we supposed the people would scatter and the evening be lost. But Mr. Tanaka rose to the occasion and held them for two hours with his Christian message, after which we sold several Bibles and Gospels.

Usually there is a week of good weather but the fifth day brought rain which spoiled the blossoms—but not before hundreds of people who came to see the cherry blossoms had heard of Christ and him glorified.

It was also my good fortune to go to Akita and help with the park meetings during cherry blossom time there. Mr.

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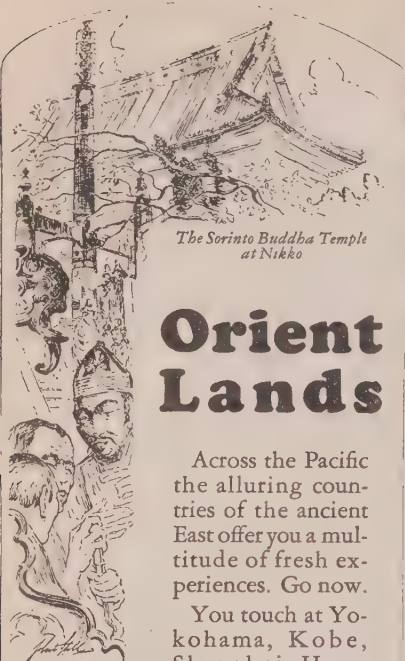
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McCall was just recently back from furlough and entered into the work with all his renewed energy. The park meetings have become a regular institution there, with all of the churches cooperating. While the largest number of workers were supplied from our group we were grateful for help given by the others. The lantern and slides were used to a wonderful advantage at night. The only limit of the crowds was the range of the speaker's voice and the distance from which the pictures could be seen. We roughly estimated the number of hearers during the seven days to be 25,000 people. Many would stay for a whole afternoon or evening. The literature sales amounted to nearly \$150. The number of people who bought is gratifying, when it is realized that *hundreds* of the sales were for one-half cent for a bundle of tracts. Many who came to drink *sake* (liquor) and revel in the park went away filled with the gospel of Christ.

Chinese Girls Undaunted

Word comes that Ginling College summer school opened June 15 and that 100 out of 132 girls were back and hard at work. Dr. Paul Kwei, who was connected with Yale in China, is teaching physics and Mr. Chu, another Yale man, is teaching biology. The summer session of the high school in Nanking, started July 1 with about thirty girls. Alumnae of Ginling are assisting with the teaching.



The Sorinto Buddha Temple
at Nikko

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All ready for Easter

The woman's council, Linden Avenue Christian Church, Memphis, Tennessee, sent an Easter outfit to each child in the Southern Christian Home, Atlanta, both boys and girls. From the Benevolent Sewing Circle, First Christian Church, Baltimore, Maryland, an Easter dress for every little girl was sent. These were not just clothes, but the same pretty things they would make for their very own little girls.

Peace in the Midst of War

ON APRIL 30, 1927, Miss Djang of the Christian Girls' School, Luchowfu, China, wrote the following letter to Miss Teagarden in the Philippines:

"The telegram has just come saying you have all arrived safely in Shanghai. You know what very great joy I felt, when I heard this good news. But I must tell you the latest about Luchowfu. From the time you left, each day has been worse than the one before. In my former letter I told you a good deal. But Oh, this last week airplanes have come over the city every day. I was not very much afraid of them at first, but one day I was greatly frightened when a bomb fell in the hospital yard back of the drug room, only a little over ten feet from where I was standing. You can imagine how scared I was, but how thankful that no one was hit. Now we have made a little room under ground, and every time we hear the sound of the airplane we run down there.

"These last few days there has been fierce fighting. The hospital has over ninety wounded soldiers. Their care keeps us all very busy. The fighting is just outside the city, so every sound of the cannon seems to be right beside us. But when we are so busy we are not conscious of fear. As I write this letter, the noise of the cannon sounds like thunder. But my heart is at peace, knowing that the omnipotent Lord is before me, to care for me as he wills.

"The people at the Social Center were afraid and left. I called another person to care for the place, but he is not there

all the time. Mrs. Fang has come to the hospital. The soldiers on the street sometimes loot. Up to the present your things are still there, but I do not know how they will be later on.

"Now the noise of the cannon is very near. Every time I hear it I ask the Lord either to take me to him, or if he does not take me now, to use his servant wholly in service for him."

One Day Conventions

THE 1927 One-Day Conventions of the United Christian Missionary Society will be held October 10 to 21, which date was first announced last December.

This is the fifth annual series of these conventions which have steadily grown in attendance and importance from the beginning until more than 30,000 Disciples of Christ were in the fourth annual series last year, thus becoming the largest single convention enterprise of this brotherhood.

There will be 152 of these conventions this fall covering the nation. The program will include such topics as:

"Facing Changes and Challenges in Foreign Missions," "Making the Nation Christian" and "Pentecostal Plans of the United Society."

A new feature of the One-Day Conventions is the men's banquet, a demand for which came as a result of the popularity of the men's missionary banquets that were held in centers across the country last winter and spring.

While these are primarily United Society conventions, both state missions and the Board of Education will have places on the program.

Complete Schedule for One Day Conventions

The dates given herewith were recommended and approved at the Memphis Convention in November, 1926

- First, Johnstown, Pa., Tuesday, Oct. 11.
 Bellevue, Pittsburgh, Pa., Wednesday, Oct. 12.
 Central, Uniontown, Pa., Thursday, Oct. 13.
 Central, Sharon, Pa., Friday, Oct. 14.
 East Market St., Akron, Ohio, Monday, Oct. 17.
 Lakewood, Cleveland, Ohio, Tuesday, Oct. 18.
 Broad Street, Columbus, Ohio, Wednesday, Oct. 19.
 Central, Cincinnati, Ohio, Thursday, Oct. 20.
 Central, Lima, Ohio, Friday, Oct. 21.
 Christian Church, Cadillac, Mich., Monday, Oct. 10.
 Central, Grand Rapids, Mich., Tuesday, Oct. 11.
 Christian Church, Owosso, Mich., Wednesday, Oct. 12.
 Princess Ave., St. Thomas, Ontario, Canada, Thursday, Oct. 13.
 Geddes St., Syracuse, N. Y., Friday, Oct. 14.
 Christian Church, Canton, Pa., Monday, Oct. 17.
 Central, Buffalo, N. Y., Tuesday, Oct. 18.
 Central, New York, N. Y., Wednesday, Oct. 19.
 Wyoming Ave., Kingston, Pa., Thursday, Oct. 20.
 First, Evansville, Ind., Monday, Oct. 10.
 First, Vincennes, Ind., Tuesday, Oct. 11.
 Christian Church, Logansport, Ind., Friday, Oct. 14.
 First, South Bend, Ind., Monday, Oct. 17.
 Central, Gary, Ind., Tuesday, Oct. 18.
 First, Ft. Wayne, Ind., Wednesday, Oct. 19.
 Central, Indianapolis, Ind., Friday, Oct. 7.
 Jackson Ave., Muncie, Ind., Thursday, Oct. 20.
 Main Street, Rushville, Ind., Friday, Oct. 21.
 Portland Ave., Minneapolis, Minn., Tuesday, Oct. 11.
 First, Milwaukee, Wis., Wednesday, Oct. 12.
 Austin Blvd., Chicago, Ill., Thursday, Oct. 13.
 Christian Church, Davenport, Iowa, Friday, Oct. 14.
 Central, Peoria, Ill., Monday, Oct. 17.
 Central, Jacksonville, Ill., Tuesday, Oct. 18.
 Central, Decatur, Ill., Wednesday, Oct. 19.
 Bird, Danville, Ill., Thursday, Oct. 20.
 First, Christopher, Ill., Friday, Oct. 21.
 First, Lynchburg, Va., Monday, Oct. 10.
 First, Newport News, Va., Tuesday, Oct. 11.
 Hanover Ave., Richmond, Va., Wednesday, Oct. 12.
 Columbia Heights, Washington, D. C., Thursday, Oct. 13.
 Christian Church, Strasburg, Va., Friday, Oct. 14.
 Central, Clarksburg, W. Va., Monday, Oct. 17.
 First, Wheeling, W. Va., Tuesday, Oct. 18.
 First, Ashland, Ky., Wednesday, Oct. 19.
 First, Bluefield, W. Va., Thursday, Oct. 20.
 Christian Church, East Radford, Va., Friday, Oct. 21.
 Christian Church, Maysville, Ky., Monday, Oct. 10.
 Woodland, Lexington, Ky., Tuesday, Oct. 11.
 First, Louisville, Ky., Wednesday, Oct. 12.
 First, Glasgow, Ky., Thursday, Oct. 13.
 Ninth Street, Hopkinsville, Ky., Friday, Oct. 14.
 East End, Memphis, Tenn., Monday, Oct. 17.
 17th Street, Nashville, Tenn., Tuesday, Oct. 18.
 First, Chattanooga, Tenn., Wednesday, Oct. 19.
 First, Knoxville, Tenn., Thursday, Oct. 20.
 Christian Church, Norton, Kansas, Friday, Oct. 7.
 First, Belleville, Kans., Tuesday, Oct. 11.
 Central Park, Topeka, Kans., Wednesday, Oct. 12.
 Hillside Ave., Wichita, Kansas, Thursday, Oct. 13.
 Christian Church, Kingman, Kansas, Friday, Oct. 14.
 Central, Parsons, Kans., Monday, Oct. 17.
 First, Atchison, Kans., Tuesday, Oct. 18.
 Central, Fort Dodge, Iowa, Monday, Oct. 10.
 Central, Des Moines, Iowa, Tuesday, Oct. 11.
 Central, Waterloo, Iowa, Wednesday, Oct. 12.
 First, Ottumwa, Iowa, Thursday, Oct. 13.
 First, Keokuk, Iowa, Friday, Oct. 14.
 Christian Church, Creston, Iowa, Monday, Oct. 17.
 First, Sioux Falls, S. Dak., Thursday, Oct. 20.
 Payne Memorial, Bozeman, Mont., Monday, Oct. 10.
 Christian Church, Deer Lodge, Mont., Wednesday, Oct. 12.
 Christian Church, Great Falls, Montana, Friday, Oct. 14.
 First, Kalispell, Mont., Monday, Oct. 17.
 North Hill, Spokane, Wash., Wednesday, Oct. 19.
 Christian Church, Lewiston, Idaho, Friday, Oct. 21.
 Central, Walla Walla, Wash., Monday, Oct. 10.
 First, Yakima, Wash., Tuesday, Oct. 11.
 First, Tacoma, Wash., Wednesday, Oct. 12.
 Central, Wenatchee, Wash., Friday, Oct. 14.
 First, Bellingham, Wash., Monday, Oct. 17.
 University, Seattle, Wash., Tuesday, Oct. 18.
 First, Olympia, Wash., Wednesday, Oct. 19.
 East Side, Portland, Oregon, Thursday, Oct. 20.
 Christian Church, Hood River, Oregon, Friday, Oct. 21.
 Christian Church, Corvallis, Oregon, Monday, Oct. 24.
 Christian Church, Crowley, La., Friday, Oct. 7.
 First, Mayfield, Ky., Monday, Oct. 10.
 First, Jonesboro, Ark., Wednesday, Oct. 12.
 Christian Church, North Little Rock, Ark., Thursday, Oct. 13.
 Central, Texarkana, Ark.-Tex., Friday, Oct. 14.
 First, Chickasha, Okla., Monday, Oct. 17.
 First, Ft. Smith, Ark., Wednesday, Oct. 19.
 First, Fayetteville, Ark., Thursday, Oct. 20.
 First, Muskogee, Okla., Monday, Oct. 10.
 First, Tulsa, Okla., Tuesday, Oct. 11.
 Pennsylvania Ave., Oklahoma City, Okla., Wednesday, Oct. 12.
 University Place, Enid, Okla., Thursday, Oct. 13.
 First, Wichita Falls, Texas, Friday, Oct. 14.
 Central, Denver, Colo., Tuesday, Oct. 18.
 First, Rocky Ford, Colo., Monday, Oct. 17.
 First, Ft. Collins, Colo., Thursday, Oct. 20.
 First, Tyler, Texas, Monday, Oct. 10.
 East Dallas, Dallas, Texas, Wednesday, Oct. 12.
 Central, Sherman, Texas, Tuesday, Oct. 11.
 Magnolia Ave., Ft. Worth, Texas, Thursday, Oct. 13.
 Christian Church, Breckenridge, Texas, Friday, Oct. 14.
 First, San Angelo, Texas, Monday, Oct. 17.
 First, Temple, Texas, Wednesday, Oct. 19.
 South Side, San Antonio, Texas, Thursday, Oct. 20.
 South End, Houston, Texas, Friday, Oct. 21.

Pronunciation of Foreign Words

ă is to be pronounced as ă in hăt.

ä as ä in ärm.

ai as ai in kaiser.

au as au in kraut.

bh as bh in clubhouse.

dh as dh in roadhouse.

ě as ě in mět.

ē as ē in thēy.

ẽ as ẽ in hēr.

gh as gh in doghouse.

h is always sounded, even when final.

ĩ as ĩ in pín.

ĩ as ĩ in machine.

kh as kh in buckhouse.

mp as mp in damper.

ō as ō in tōne.

õ as õ in tön.

ts as ts in catsup.

ũ as ũ in büt.

û as û in füll.

ü as ü in rüde.

ü like German ü.

In accenting Tibetan, Chinese and Japanese, each syllable must be treated as a separate word.

Africa

Bolenge—Bō lēn ge

Ekitelo—ĩ kit' i lō

Ekoto—ĩ kō' tō

Ikengo—ĩ kēn gō

Inanda—In ān dā

Macaba—Mā kā' bā

Lotumbe—Lō tūm' bē

Mpoku—M pō' kū

Mboyo—M bō' yō

Njoji—N jō' jī

Umzumbe—Um zūm bē

China

Ginling—Jīn līng'

Nanking—Nān kīng'

Paotingfu—Bau tīng fū

Yang Su-mang—Yāng Sū-māng

India

Bhadora—Bā dau rā

Budhu—Būd hū

Khushal Khan—Kūsh āl Kān

Kotmi—Kōt mī

Mungeli—Mūn gē lī

pilau—pī lau

Philippine Islands

Aparri—Ā pār rī

Echevarria—Ech i vā rī ā

Emiliano Quijano—Em i li ā' nō Kī hā' nō

Eulalio—Eū lā lī ō

Gastambide—Gās tām bī dē

Laoag—Lā wāg

Tagalog—Tā gāl' ōg

Vigan—Vī gān

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Triangle Work in Texas

Texas has thirty Triangle Clubs, a number of which are correlated with Sunday school classes and Christian Endeavor societies. The Honor Roll for 1926-27 shows that three met the required standard: Brady, Hillsboro and Fort Worth (University Place).

From a Tibetan Leader

Translated From Liu Ja Dju's Speech at the Annual Meeting of our Tibetan Mission

A CHINESE proverb says: "Bitter medicine is good for an illness." So the hearing of good words is of little value but the seeing of good deeds is necessary. More than ten years ago Mr. Ogden started a school at Gezong Ondu's home, later it was moved to the old post office building. Like a fire it increased, like a planted seed it grew. Every day the number of students increased. Some of the best people sent their children to school. The influence of the school became great. The school soon moved to the site of the present Peterson home. After the new school building on Japoding was completed the school was moved over there. Now over a hundred students attend the school.

The Chinese and Tibetans see what the school does. All classes, officials, peasants, merchants, soldiers, affirm that when a child has studied in our school three days, he does not believe in the gods. Secondly, they see that all men are equal. Lastly, they demand greater liberty, liberty to choose their own trade, their own life. Freedom in religious thinking, equality and liberty are the three charges brought against our school. As all of these characteristics are still in their youth they cause much trouble because of the conflict between the old and the new. I think that seven-tenths of these charges are true but three-tenths

are false. My hope is that the missionaries will continue to lead the scholars in the straight and clear paths.

United Christian Missionary Society Directory Home Institutions

Homes for Children

Child Saving Institute, 42nd & Jackson, Omaha, Neb.
Christian Orphans' Home, 2951 N. Euclid Ave., St. Louis, Mo.
Cleveland Christian Home, 11401 Lorain Ave., Cleveland, O.
Colorado Christian Home, 29th Street & Tennyson Ave., Denver, Colo.
Juliette Fowler Home, 200 Fulton Street, Dallas, Tex.
Southern Christian Home, 176 Cleburne Ave., Atlanta, Ga.

Homes for Aged

California Christian Home (Massie Home), R. F. D. # 2, Box 941, San Gabriel, Cal.
Christian Old People's Home, 873 Grove St., Jacksonville, Ill.
Emily E. Flinn Home, 615 West 12th St., Marion, Ind.
Florida Christian Home, Murray Hill, Jacksonville, Fla.
Northwestern Christian Home, Walla Walla, Wash.
Sarah Harwood Hall, Junius Heights, Dallas, Tex.

Mountain Schools

Hazel Green Academy, Hazel Green, Ky.
Livingston Academy, Livingston, Tenn.

Negro Schools

Central Christian Institute, Huber's Station, Shepherdsville, Ky., R. R. No. 2.
Jarvis Christian Institution, Hawkins, Tex.
Piedmont Christian Institute, Martinsville, Va.
Southern Christian Institute, Edwards, Miss.

Other Institutions

Broadway Christian Church and Community House, Broadway & Engel, Cleveland.
Brotherhood House, 1080 W. 14th St., Chicago, Ill.
Disciples Community House, 147 Second Ave., New York, N. Y.
Flanner House (Negro), 806 N. West St., Indianapolis, Ind.
Japanese Christian Institute, 936 Wall St., Los Angeles, Cal.
Mexican Christian Institute, 1000 S. San Jacinto St., San Antonio, Tex.
Valparaiso Christian Hospital, Valparaiso, Ind.
Yakima Indian Christian Mission, White Swan, Wash.

Receipts for Two Months Ending August 31, 1927

United Christian Missionary Society

	General Fund	Increase	Special Funds	Increase
Churches	\$ 13,828.45	\$1,287.61	\$ 1,809.59	\$ 155.75
Sunday Schools	7,493.09	1,807.91	156.65	11.85*
Christian Endeavor Societies	572.65	164.86*	148.62	118.62
Woman's Missionary Society	3,617.69	3,159.82*	658.01	208.99*
Colleges	431.61	612.18*	5.00	5.00
Angels	133.78	34.60		
Children's Organizations	468.68	122.12		
Individuals	5,000.30	1,015.71*	9,816.13	5,592.91
Guests	1,282.09	82.09		2,375.00*
Interest (Old Societies)	1,864.76	650.41		
Interest (U. C. M. S.)	7,702.21	2,691.92*		
Receipts from Old Societies	851.20	3,148.80*	12,156.66	10,836.33
Home Missionary Institutions	6,220.11	2,326.26		
Evangelical Institutions	11,628.91	7,361.72	85.69	55.46
Quintities			12,700.00	2,400.00*
WORLD CALL Subscriptions and				
Advertising	5,733.14	358.74*		
King's Builders	435.58	78.92*		
Christian Plea Subscriptions and				
Gifts	622.70	622.70		
Literature	7,676.33	391.46		
Miscellaneous	11,509.44	5,246.69	998.17	12,433.08*
	\$ 87,072.72	\$8,702.62	\$38,534.52	\$ 664.85*

Board of Education

Churches	\$ 4,257.99	\$1,731.32
Sunday Schools		
Individuals		
Edowment Crusades	90.78	4,201.61*
Miscellaneous		
	\$4,348.77	\$2,470.29*

Supplementary Report of Receipts 1926-1927

Churches	\$151,189.40	\$2,948.12*	\$ 4.50	\$ 571.20*
Sunday Schools	725.86	580.34*		65.00*
Individuals	2,511.75	5,277.23*	200.00	1,300.00*
Colleges	10,277.43	862.31		
Edowment Crusades	16,006.27	7,515.92		
Miscellaneous	3,053.77	1,746.42		
	\$183,764.48	\$1,318.96	\$ 204.50	\$ 1,936.20*

Increase

The Missionary Register

Missionaries Going to Field

- Mr. and Mrs. T. A. Young, S. S. "Empress of Canada," September 1, 1927, Vancouver, B. C., for Japan.
- Mr. and Mrs. H. M. Reynolds, Mr. and Mrs. W. B. Alexander, Dr. Jennie Fleming, Miss Myrtle Furman, S. S. "City of Harvard," September 7, 1927, New York City, for India.
- Dr. and Mrs. William Davis, S. S. "President Roosevelt," September 20, 1927, New York City, for Africa.
- Mr. and Mrs. W. G. Menzies, S. S. "Cameronia," September 24, 1927, New York City, for India.
- Miss Velva Dreese, S. S. "President Madison," San Francisco, California, September 3, 1927, for Philippine Islands.

United Effort Needed

By S. S. McWilliams

RECENTLY I attended the Mexican Convention of Evangelical Churches at Saltillo. It was a very valuable experience for me as it gave me an insight into the evangelical work in Mexico such as I could get in no other way in so brief a time. I was very much impressed with the fine Mexican leadership in charge. There were so few missionaries present and they played such a minor part in

the convention that one almost forgot for the time being that Mexico was a mission field. I was also impressed with the fine way the women conducted their sessions, which occupied an entire day. The women of Mexico, like the women of the United States, are especially interested in missions, and missions to them at the present time mean almost exclusively the Indians here in Mexico.

The address which was given on the nationalization of the evangelical work in Mexico was very sane. It was good to

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hear these Mexican people discussing the great problem of alcoholism in such a way as to show that they feel the responsibility that rests upon them in teaching the people the evils of drink and in leading them forward in the battle against it. The need for a united Christian effort in Mexico is realized by the best leaders, and more than once the idea was expressed that if Mexico is to be won for Christ in this generation it can only be done through a united effort.

Just as the church conventions are doing in the United States, so did this convention pass a resolution in favor of peace. I think they had their own country especially in mind, but they thought it was best just to pass a general peace resolution. The convention sent a telegram of greetings to President Calles, to which he was kind enough to respond.

The Last Page

"EVERYBODY is ready to sustain the laws he likes. That is not, in the proper sense, respect for law and order. The test of respect for law is where the law is upheld even though it hurts."—*Charles E. Hughes.*

A social note of the time of Queen Elizabeth contained the following astonishing announcement: The Queen hath built herself a bath where she doth bathe herself once a month whether she require it or no.

Amusing, isn't it? But before you start laughing too heartily, please remember that when the first bathtub was built in the United States in 1842, it was exhibited as a curiosity at a party. This was in Cincinnati, and it was denounced heartily as a luxurious and undemocratic vanity.

A little later Philadelphia was so shocked at the idea of washing the whole body that a law was passed prohibiting all bathing during the winter months.

In 1850 Virginia taxed all bathtubs, and in Boston you had to get a doctor's permission to take a bath as it was considered a highly risky undertaking. Those were the happy days for school-boys.—*Omaha Y's Men.*

A kiss, because it causes such palpitation of the heart, shortens human life three minutes, students of Western State College in Colorado have discovered. Thus 480 kisses would eliminate a full day from one's life, 3,360 kisses one week and 175,200 an entire year.

For sheer non-committalism, the two little Negro boys who couldn't read take the cake. Sambo had received a book from the Christmas tree, and was being questioned by his little friend, Rastus.

"Boy, what's de name ob yo' book?" Sambo scrutinized the title knowingly, then shoved the book under Rastus's nose, saying, "Dar yo' is!"

Rastus took a good look, and exclaimed, "Sho is, ain't it?"—*Friends' Intelligencer.*

President Eliot was once introduced to a lady who had attained the age of one hundred years. "What," he asked, "would you say, as you look back over your long life, has given you the greatest and most enduring pleasure?" The dear old thing didn't meditate very long. "My vittles," she replied.

From *Capper's Weekly*:

The professor of astronomy had shown his fair visitor all through the observatory, and explained the work in minute detail.

"I can understand how a new star might be discovered," she remarked sweetly, "but how do you clever people ever find out its name?"



Wanted: Such a Pastor

When a church seeks a pastor
They often want
The strength of an eagle,
The grace of a swan,
The gentleness of a dove,
The friendliness of a sparrow,
And the night hours of an owl.
And when they catch that bird
They expect him to live
On the food of a canary.

—*Record of Christian Work.*

A little girl at dinner table was given a dish of noodles. The mother noticed that she was eating nothing but the soup, leaving the noodles. She asked her why she did not eat the noodles, too.

Unconcernedly she answered, "Can't catch 'em."

From *Harper's*:

Janie was returned from the Home of the Feeble-Minded to the Orphans' Home, as the doctor's examination had proved her merely "subnormal." Said Mamie to Anna in a burst of confidence and gossip: "Janie was sent away to be an idiot, but she couldn't pass and had to come back."

"Baby's getting on wonderfully—I'm sure she'll be able to walk soon."

"D'you think it's worth the trouble of teaching her?—hardly anybody walks much nowadays."

Every man hath within himself a continent of undiscovered character. Happy is he who acts the Columbus to his soul.—*Stephan.*

A good colored preacher is said to have made the following statement: "Brethren, it takes three books to run the church—the Bible, the hymn book and the pocket-book."

"Mother," said Betty, "is Auntie Grace any relation to me?"

"Why, of course; she's your aunt," replied mother.

"Then I wish she'd send me something once in a while to 'mind me of it,'" said Betty.—*Boston Transcript.*

"If I always said a good word for you, we'd soon think well of each other."

Don't never pay to go lookin' for trouble—it's tew easy t' find. The ain't no sech thing's trouble'n this worl' less ye look fer it. Happiness won't hev nothin' t' dew with man thet like trouble. 'Minnit a man stops lookin' fer trouble happiness 'll look fer him.—*Irving Bacheller.*

Shot in the Back

Once word was received in heaven that a faithful and courageous minister of Christ was about to arrive there. Man a good fight had this man fought on earth against the forces of evil, and many an ugly wound was he said to have received. At last he had fallen mortally wounded, at the head of his company of Christian soldiers. A heaven turned out to meet him and to do him honor. But as the spirit of this supposedly battle-scarred veteran of the cross approached, as naked a soul as when he had left heaven at birth, he seemed unharmed and perfect, so that the great was the amazement felt.

Then it was noticed that he had been fatally shot in the back.

"Hast thou, then, so often turned thy back upon the enemies of Christ that thou hast always been wounded thus?" asked the Lord's representative at the gate.

"Nay," replied the spirit of man scars, "not so. But as the church of God has moved like a mighty army, and these wounds in my back have I received from the troops whom I was leading. Whilst by the shield of faith I have guarded myself against the fiery darts of the Evil One, I have suffered grievously from the arrows of thy Lord's saints, who always have this way of shooting their leaders from the rear. Often, indeed, they make a pastime of it, and few be they whom thy Lord has called to be captains of His army whose backs have escaped their cruel shaft while many, like myself, have come down to their deaths from such trait'rous wounds."—*John A. Holmes in Churchman.*

A small boy visiting in the country for the first time, when told the chickens were to be watered thought they were to be sprinkled. When the cat would not allow him to pick up one of her numerous progeny, he was told she was not used to children, but insisted that she was just bashful.

Someone asked Jane Addams a short time ago what she thought of bobbed hair. "I am not concerned so much," she answered, "with the uniformity of the outside of the heads of people, as I am about the uniformity on the inside."